

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES—VOLUME 64.

Jackson, Miss., Thursday, May 11, 1944

NEW SERIES—VOLUME 46—NO. 19.

## Committee Suggests Changes In Constitution of Southern Baptist Convention

Dr. L. E. Barton, chairman of the Committee on Revision of the Constitution and By-Laws, has made public the report his committee will make to the Southern Baptist Convention which meets in Atlanta, Ga., May 16.

The report is long and as presented by the committee, quite useless to the average reader. We doubt that more than one of every hundred Baptist Record readers has a copy of the Constitution and By-Laws of the Southern Baptist Convention. Therefore, we are publishing some of them along with the proposed changes in order that our readers may understand what is involved.

In order to conserve space we are not giving the report in full. Some of the changes offered are merely for clarification. We have decided to try to acquaint our readers with the meaning of the report. Dr. Barton says, "It is impossible to publish in this report all the articles and sections dealt with, and also the changes. We are publishing the changes only. It is absolutely necessary for the reader to have before his eyes a copy of the Constitution and By-Laws for reference as he studies this report. It is believed the report will be perfectly plain to those who have the Constitution and By-Laws before them. Otherwise you had as well skip this report."

We are calling attention to all changes of any importance.

### Article III

Add to the end of article 3 the sentence: The Convention has and reserves the right to receive or reject messengers.

This serves to be an affirmation of a right which the Convention already possesses.

### Article V

Substitute the following for present Article V: "The Convention shall have as many boards as, in its judgment, may be necessary for carrying out the benevolent objects it may determine to promote. Each of these boards shall consist of one member from each co-operating state, one from the District of Columbia, and sixteen additional members; six of these to be selected from the state in which the Board is located and ten from the convention territory at large; provided, that membership on boards from each state with less than ten thousand members shall be confined to the Executive Committee, Home Mission Board, and Sunday School Board. The members of the Boards shall be divided into three groups, as nearly equal as possible, one group to be elected each year to serve three years. Board members having served two full terms shall not

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## "A SALUTE TO MOTHERS"



## JUNE OFFERING GROWS IN POPULARITY

Since the last edition of The Baptist Record many pastors have written that their churches will join in the great June offering toward a "debt-free Mississippi" in the near future. Such response encourages the workers and demonstrates that churches and their leaders believe in breaking the shackles that are holding Mississippi Baptists back from a wider service in the Kingdom. Others will be published later. Below we print the new list:

Association, pastor and church:

George—F. G. Wilborn, Rocky Creek.

Gulf Coast—W. S. Allen, Pass Christian.

Gulf Coast—W. S. Allen, Bay St. Louis.

Jackson—L. E. Green, Pascagoula, First.

Noxubee—E. C. Edwards, Shuqualak.

Noxubee—E. C. Edwards, Elon.

Noxubee—E. C. Edwards, Vernon.

Noxubee—E. C. Edwards, Gholson.

Sunflower—G. Norman Price, In-

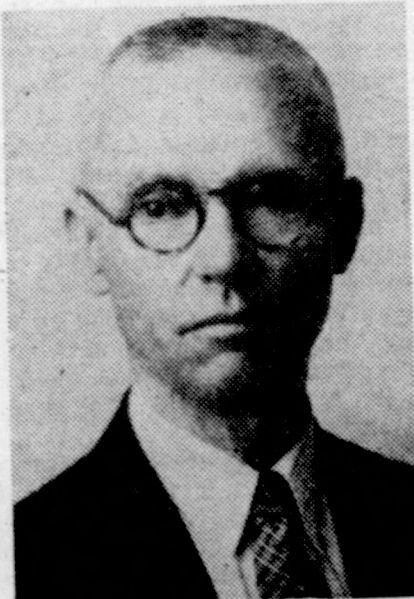
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## SOME GREAT BIBLE DOCTRINES WHAT BAPTISTS BELIEVE ABOUT The Eternal Security of Christians

By DR. A. A. KITCHINGS

Clinton, Miss.

(Below we publish another of a series of articles on great Bible doctrines, precious to Baptists. They are written by Mississippians, who know and love Mississippi Baptist work. Next week the subject will be "The Church and State."—Editor.)



A. A. KITCHINGS

Many unsaved people say they want to be saved but fear they can not "hold out." They do not want to come to Christ and join His church

because they fear that, somehow, the salvation which Christ offers is just partial and contingent on what they do from then on out. They are like the old lady who boarded a train and held a heavy suitcase in her lap as the train went forward. Someone said, "Mother, why don't you put the suitcase down?" She replied, "The poor thing has enough to carry already."

According to the plain teaching of the Bible, when a soul surrenders to Him, Christ does all the saving and does a complete job of it, then and there. Hebrews 7:25 says, "Wherefore He is able to save forever those coming to God through Him." That a saved person can not be lost is assured again in John 5:24, for it says: "Verily, verily, I say unto you, he that heareth my word and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed, or has passed out of death into life." Eter-

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## God Did It!

HE HAS SAVED US SINCE  
PEARL HARBOR

By Norman W. Cox

Pastor, First Baptist Church  
Meridian, Miss.

"But my people would not hearken to my voice; and Israel would none of me. So I gave them up unto their own hearts' lust: and they walked in their own counsels. Oh that my people had hearkened unto me, and Israel had walked in my ways! Then I should soon have subdued their enemies, and turned my hand against their adversaries."—Psalm 81:11-14.

History, one hundred years from now, will tell our great-grandchildren that one of the most tragically dangerous days that ever befell our nation was December 7, 1941. That was the day of Pearl Harbor's infamy. For 23 years, since the Armistice of 1918, the American people, in general, had refused to hearken unto the voice of God. They had turned away from the counsel of the gospel to the lust of their own hearts. They had chosen to walk in the way of their folly instead of the way in which the purpose of God called them. Pearl Harbor made us the victim of the sneak attack of our Japanese foes because we ignored God.

Our sins for 23 years had forced God to give us up to the lusts of our own evil hearts. No nation had ever reached such heights of moral idealism as had ours on November 11, 1918, when the fighting stopped in World War I. We had outlawed liquor and gambling. We had set ourselves to give the message and ministry of a real Christian democracy to the world. We had started a great historic adventure whose end was to exalt the message of Christ and to secure its application to the lives of the people of the nations of the earth. We determined to share with the world what God had so richly given to us.

The Armistice came on the 11th hour of the 11th day of the 11th month of 1918. This is the poorest of all the ways to study the Bible, but we find something more interesting in that connection, if we turn to the 11th Book, the 11th chapter, and the 11th verse of the Bible. That locates us at I Kings 11:11. And we read, "Forasmuch as this is done of thee, O King (Solomon), and thou

(Continued on Page Twelve)

Pastors, treasurers, and churches are ordering hundreds and thousands of New Club Victory Offering Envelopes. We must have your order by Wednesday, May 17th, to assure you of receiving them. Order NOW.



## Sparks & Splinters

**Waynesboro:** The budget has been revised increasing the gifts to Co-operative Program and Now Club. The church is now giving more than at any time in its history. There have been 41 additions since October. —Eldie F. Hicks, pastor.

**The First Baptist Church, Vicksburg,** recently closed a good revival meeting. Wallace R. Rogers, a former pastor, was the visiting preacher. There were 56 additions—38 by baptism. D. Swan Haworth is pastor.

**The May issue of the Baptist Student** has a helpful article by Foreign Missionary H. P. McCormick entitled "Training Leadership." The author is a Mississippian and is now living at Brookhaven.

**Mrs. Charles H. Dean, member First church, Jackson,** is the author of the May programs for the weekly officers' meeting which appears in the May issue of Sunday School Young People and Adults.

**"Compromise" is a helpful article** for any Christian. The author is Mrs. Charles H. Dean. The article will be found in the May issue of the Baptist Student.

**Dr. B. B. Hilbun, pastor Second Avenue Baptist Church, Laurel,** has an interesting article in the May issue of The Teacher. The subject is "Paul Writes About the Home."

**The Daniel Baptist Church** will dedicate its church building on May 21st, at eleven o'clock. Our beloved state secretary of missions, Dr. D. A. McCall, will preach the dedicatory sermon. Our efficient editor of The Baptist Record, Dr. A. L. Goodrich, will preach at the evening hour. The building being paid for already, there will be no special offering in the dedication service. All who can and will are most cordially invited to enjoy this gracious service with us.—C. S. Thomas, pastor.

**The noted religious cartoons of Charles A. Wells** of New York are now available in poster size 17"x22" for use on church bulletin boards or other conspicuous places where the message can be quickly read. Churches on an active thoroughfare can display these posters on their own bulletin boards. Some churches will wish to use these posters inside the buildings, in halls, and in vestibules. This visual "ministry to the multitudes" will prove to have a great appeal to a very large audience in your community. Mr. Wells was with me in Abilene, Texas, in one of his campaigns, and I asked him if I might have the privilege of recommending this service to our Southern Baptist churches. If you are interested in securing a sample copy of these sidewalk pulpit posters, write Charles A. Wells, 152 Madison Avenue, New York City, and one will be sent to you.—W. O. Vaught, Jr., pastor, University Baptist Church, Abilene, Texas.

**Walnut Grove church** has ended a successful standard Vacation Bible school in which 72 children were enrolled and a faculty of 13 assisted Pastor and Mrs. G. W. Smith. Fellowship between teachers and pupils was happy, and on the final day a picnic was held. Commencement was attended by many parents. Evangelistic results are expected from the school. An offering of \$18.50 was sent to the Crippled Children's Fund. Study courses in B. T. U. and Sunday school are being planned now.

**The revival at Raymond** resulted in 26 additions to the church. Evangelist J. A. Barnhill was the guest speaker. We found his messages on the great gospel principles presented so that children could understand, yet in a way that challenged adults. He is sound in doctrine, eager to serve and a pleasure to work with.—W. B. Horton, S. S. superintendent.

**Philadelphia:** Since October 1, 1942 there have been 187 additions—48 by baptism and 139 by letter. The present membership of the church is 893—246 are non-resident and 109 are in the armed services.

**The church at Isola** received great blessings during the revival which was held with Chester A. Molpus, pastor of the Belzoni church as the guest preacher. Attendance was unusually large and cooperation in the entire community was good. There were 11 additions. Splendid messages characterized the preaching.—J. M. Spikes, pastor.

**No one can ever tell the possibility** of a boy or girl. Give them a chance in life to the end that they may become useful and worthwhile citizens.

**Miss Emma Smith, who for 22 years** was head of the mailing department of The Baptist Record, has always been one of the most loyal supporters of the effort to pay off debts in Mississippi Baptist work. Though she has retired from active service now, "Miss Emma," as she is affectionately known by her friends, still gives part of her retirement check each month to Now Club and hopes to see the day when the work will be freed of the shackles of debt. (Editor's note: Such spirit as that shown by "Miss Emma" is indeed an inspiration to others in the struggle to retire all the Education Commission debts.)

**What a paying investment it is** to put money into human lives, thereby giving them a fair chance in life! Invest in your boys and girls of the Baptist Orphanage.

**Five thousand copies of the booklet "God Did It!"** by Dr. Norman W. Cox have been sold since January 23. The third printing of 2,000 was made last week. These messages which are being published in the Record have been received with appreciation. Several churches have ordered them and mailed them to their men in the armed service. A large number of parents and friends have bought them for the same purpose. Dr. Cox has received letters from soldiers in foreign service saying that their copies were worn out from being passed from man to man who read them.

**At Richburg church, which recently** went from one-fourth to one-half time, plans are being made to improve the property, and paint has been secured to redecorate the interior of the building. The W. M. S. meetings have been unusually good, and personal service for the community amounted to \$61.40 for the first quarter.—Mrs. H. H. Anderson, reporter.

—BR—

A man applying for a job was told by the manager that the firm was over-staffed. "Sure, you could start me," he replied. "The little bit of work I would do wouldn't be noticed."

**Circulation This Week**  
40,521  
**A Gain of 213 Since**  
**Last Report**

**Dr. W. A. Hewitt, First Baptist Church, Jackson** says, "We are giving monthly and expect to finish our portion—\$20,000 by October 31, 1944," in referring to the special June offering in debt-payment.

**Officers of the Junior class at Blue Mountain College** for the session 1944-45 are: President, Mary Ann Durham, Itta Bena; vice-president, Jean Carnes, Shelby; secretary, Elaine Caldwell, State College; treasurer, Mary Tom Berry, Philadelphia; Student Government representative, Dorothy Lee Jefferson, Inverness.

**Rev. Mack Jones of Collins** writes concerning his three churches regarding the debt-paying special June offering as follows: "We can find 100 'skimpy' excuses for not doing this, if we hunt them, but there is one big reason for doing it—CHRIST. So, let us do it!"

**Billy Watson, who is serving as** assistant pastor and educational director at Calvary Baptist Church in Tupelo is on the field. He was ordained at Ellisville, his home, and graduated at Mississippi College after finishing the junior college at Ellisville. He has served successfully as assistant at Fifteenth Avenue, Meridian, and supply pastor at Ruleville. He is a student at the Southern Seminary. The Tupelo people are giving him a cordial reception.—Ora Slocum.

**A faculty of 125 workers** has already been enlisted for the Vacation Bible school at West Laurel church, in which they expect 500 children. The church sent 21 delegates to the recent Sunday school convention in Brookhaven. Gerald Riddell is pastor and O. F. Watts is assistant.

**Dr. Chester M. Savage has resigned** the work at Union to accept the pastorate at Sylvester, Ga. Concerning the change he writes, "The year and half at Union is a period I shall never forget. God has blessed us greatly. As we leave here May 8th we leave with love for this church and these people. They have two men definitely in mind, and I am sure a new pastor will be on the field very soon. We paid another \$1,120 on our church debt this week. Will have baptizing Sunday night when I preach my final sermon here."

**The Baptist Record recently stated** that Shady Grove church, George county had 19 Record readers. The correct number is 22.

**Thirty-two members were received** by the church at Hermanville, 27 of whom came by baptism in the revival which has just closed. Jewett J. Burson, pastor at Shelby did the preaching. B. E. Padgett is pastor of the church. The children and teachers from the schools were guests at the morning services and added much to the revival's success. The visiting preacher's dynamic personality and forthright presentation of the gospel made a deep impression upon all who heard him. A striking observance of the ordinance of baptism held by candle light climaxed the week.—Church reporter.

**Rev. Henry J. Bennett has given up** part of his work in Calhoun county due to the fact that he has entered Mississippi College. Pastorless churches may write him at Clinton.

**Alabama Baptists last week celebrated** the twenty-fifth year Dr. L. L. Gwaltney has served as editor of the Alabama Baptist. Doctor Gwaltney has served longer as editor of the same paper than any other man.—Oklahoma Baptist Messenger.

**The New Victory Baptist Church** near Calhoun City ordained three deacons on April 30, namely: J. C. Long, C. S. Holder, A. L. Campbell. Rev. A. F. Brasher preached the sermon; Rev. H. J. Bennett, pastor, read the covenant and conducted the examination; Rev. L. F. Haire gave the charge, and W. M. Shelton, the prayer, W. L. Moore, deacon, assisting. This is a new church, about six months old, and has a good membership and new building equipped and neatly arranged and is the forty-fifth Missionary Baptist Church in the Calhoun Association.—W. M. Shelton.

**Rev. Bill Elliott of Alabama** has accepted the pastorate of Bogue Chitto, Pike county.

**Dr. Charles Bolton** has resigned from the Florida Baptist Convention Board as executive secretary to accept the pastorate of Riverside church in Miami.

**The Ellisville church, which has a** distinguished record in support of the Now Club from the beginning, expects to do an outstanding thing when the June offering is taken, in that the size of the offering being recommended will be far above what many churches this size are doing. Martin V. McKinster is pastor.

**Dr. Norman Cox of Meridian** was guest preacher in the revival at Williamsburg, Ky., where H. C. Gahart is pastor, and 22 were added to the church. In addition to two services at the church, messages were delivered at the school, college and other organizations.

**Winona Baptists will be found doing** their share in the June offering when efforts are made to lift the debt from the Baptist schools in Mississippi, according to C. B. Hamlet III. The Winona deacons are taking the lead in suggesting this action to the church.

**Bruce church enjoyed a good revival** with Pastor H. G. West of Ecu doing the preaching. There were seven additions and the church was deeply stirred by the preaching of the Word. The work is progressing in a happy way, and much lasting good will result from the meeting.—Church reporter.

**New Albany church will take a** special offering in June toward retiring the debts, and since they have the habit of "doing things in a big way" this will boost the statewide offering. A. B. Pierce is pastor.

**Bay St. Louis Baptists will do their** best in the coming effort in June toward retiring the state Baptist debts. W. S. Allen is pastor of this growing congregation.

**Beacon church, Laurel: Rev. A. L. Goodrich, editor of The Baptist Record,** assisted the pastor, Percy F. Herring, in our spring revival, April 30 to May 5. Bro. Goodrich endeared himself to us with his evangelistic zeal, and his practical solutions for many of our church problems. His sermons on First John each morning were a great inspiration. There were 12 additions. Our church is much revived.—Merle Deane Rannels, reporter.

**The following have been recent visitors** to The Baptist Record office: Rev. W. M. Tabb, Wesson; Dr. Clay L. Hudson, Nashville; Dr. W. L. Johnson, Philadelphia, and Rev. D. W. McLeod, Florence. Mother: "Did you use the thermometer like I told you when you bathed the baby?"

—BR—

**Nurse:** "No, ma'am. I can tell without that. If it's too hot, the baby turns red, if it's too cold he'll turn blue."



Paul's Method: "I kept back nothing that was profitable, but have shewed you and taught you publickly, and from house to house." Acts. 20:20

## Mississippi Baptists

Your Secretary Says:—  
"LOVE NEVER FAILS"  
I Cor. 13:8b

Paul's Message: "Testifying both to the Jews, and also the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Acts 20:21

### I

We like very much the simple form of dedications used by our Baptist churches. Here is the one recently used by First Baptist, Pascagoula:

#### DEDICATION

MINISTER—"Bless the Lord, O my soul: and all that is within me bless His holy name."—Psalm 103:1.

CONGREGATION—"Bless the Lord, O my soul, and forget not all His benefits."—Psalm 103:2.

MINISTER—"Thine, O Lord, is the greatness and the power and the glory and the victory and the majesty: for all that is in the heaven and in the earth is Thine; Thine is the Kingdom, O Lord, and Thou art exalted head above all."—I Chron. 29:11.

CONGREGATION—"Both riches and honor come of Thee, and Thou reignest over all; and in Thine hand is power and might; and in Thine hand it is to make great, and to give strength unto all."—I Chron. 29:12.

MINISTER—"Recognizing the hand of our God in the planning and construction and in the paying for this building, the congregation will now rise and unite in offering it unto God for His worship and glory."

MINISTER—"To God the Father, God the Son, and God the Holy Spirit, by Whom we have been created, and in Whom we live and move and have our being, and from Whom cometh unspeakable blessings—"

CONGREGATION—"We dedicate this building."

MINISTER—"For the gathering together of all the people for worship of Almighty God, for the proclamation of the gospel, for the salvation of the lost throughout the world and for teaching and training of rich and poor, old and young in Christian living—"

CONGREGATION—"We dedicate this building."

MINISTER—"As a witness to the power of the gospel and as a token of our faith in the second coming of Christ, the Judge and King, and as evidence of our faith in the consequent resurrection of the bodies of the saints from the dead, the translation of the saints living when Christ comes and the ultimate triumph of the Kingdom of God—"

CONGREGATION—"We dedicate this building."

MINISTER AND CONGREGATION—"As we dedicate this building to God we would also renew our vows to Him and dedicate ourselves afresh with all we are, and with all we have, to the service of Him who gave His all for us, in the name of God, the Father, and of the Son, and of the Holy Spirit. AMEN!"

### II

#### LOYALTY TO THE CHURCH

I will be loyal to the church because I love its Founder.  
I will be loyal to the church because I love its purpose.  
I will be loyal to the church because I love its principles.  
I will be loyal to the church because I love its message.  
I will be loyal to the church because I love its people.  
I will be loyal to the church because I love its security.  
I will be loyal to the church because I love its achievements.  
I will be loyal to the church because I love its goal.—Selected.

The following is the stated purpose of the Postal Delivery Service of the U. S. Government: "Neither snow, nor rain, nor heat, nor gloom of night, stays these couriers from the swift completion of their appointed rounds."

Certainly Christian church goers and church workers will not do less for their Lord.

### III

#### "ARE YOU CIVILIZED?"

Everyone who lives in a so-called civilized nation may assume that he is civilized. To be sure, to a certain extent, civilization is thrust upon you at birth in this part of the world, but actually you have to achieve a civilized state. This involves particular qualities of personality, such as those suggested, for example, by Dr. Louis E. Bisch:

1. Have you learned to curb bad temper and exercise a high degree of self-control in disturbing situations?
2. Have you learned to forgive and forget, recognizing that this is the only wise course to pursue?
3. Are you able to escape the jealous and envious feeling by giving serious consideration to those less fortunate?
4. Do you love somebody or something earnestly?
5. Have you learned not to take revenge on another person who has done you an injury, realizing that revenge leads to remorse?
6. Do you practice kindness, consideration and courtesy in your dealings with others?
7. Have you adopted a charity as a special expression of unselfish interest in the unfortunate?
8. Do you foster in your life a sane and helpful religious creed?
9. Do you think twice before you act?
10. Do you analyze your emotional reactions and ask yourself why you act as you do and what your acts do to you?
11. Do you sincerely attempt to weigh and consider all problems impersonally?
12. Do you consider how it feels to be in the other fellow's place?—Jackson Daily News.

### IV

#### "READ THE BIBLE"

"The Bible is the Word of God. Inexhaustive in its adequacy, harmonious

in its infinite complexity, it is supernatural in origin, divine in authorship, human in penmanship, infallible in authority, infinite in scope, universal in interest, eternal in duration, personal in application, inspired in totality, immortal in its hopes, immeasurable in power. There is not a sin in all the centuries it does not condemn, not a virtue it fails to mention. An oasis in a desert of despair, it is the only Book that makes the death room bright. READ IT!"

#### "Pray Ye"

"Christians, through all generations, have gained their greatest conquests through prayer.

"O what peace we often forfeit,  
O what needless pain we bear  
All because we do not carry  
Everything to God in prayer."

"And whatsoever we ask, we receive of him, because we keep his commandments and do those things that are pleasing in his sight."—I John 3:22.

#### "The Empty Pew"

"I am an Empty Pew. I vote for the world as against God. I deny the Bible. I mock at the preached Word of God. I rail at Christian brotherhood. I laugh at prayer. I break the fourth commandment. I am a witness to solemn vows broken. I advise men to 'eat, drink and be merry, for tomorrow we die.' I join my voice with every atheist and rebel against human and divine law. I am an Empty Pew. I am a grave in the midst of the congregation. Read my epitaph and be wise."

"Give unto the Lord the glory due unto his name: bring an offering and come into his courts. O worship the Lord in the beauty of holiness; fear before him, all the earth."—Psalm 96:8-9.—Selected.

### V

#### AN IMPROMPTU TITHING TESTIMONY

given by

Pvt. Gordon Sather, Camp Shelby

"About two months before I left Camp Fannin for Camp Shelby, I decided it was time for me to start tithing. So, in September and October I paid my tithe. During the month of October many things came up, and by the time November came I was broke—in fact, I was in the hole. I had not been paid for November, because I was transferred to another camp. Of course, this did not help my financial condition any. Naturally the first thing to be left out of my budget for November was my tithe. Thanks to my pal, Harold, I managed to survive the month of November.

"Then came pay-day for November and December. This was a very large pay check, \$46. Of this \$26 was used to pay back the money I borrowed in November. I now had \$20 left. If I tithed like I really should, it would leave me with only \$10 for Christmas presents and some essentials, which I was sure would not be enough. I thought it over for quite a while and finally decided, no matter what would happen, I was going to send the \$10 back to that Texas church as I had promised.

"That night I prayed that somehow God would help me this month with my financial need. Folks, that prayer was answered, for the next day my pal, Harold, and I received \$10 each from a fine lady of this church. I'm sold on the fact that it pays to tithe—even in the army."

#### THREE MOTHERS PRAY

Dear Father, my son is flying,  
Flying through darkest night,  
In the age-old fight for freedom  
From tyranny and might,  
You chart a course for the swallow  
And the eagle so wild and free—  
Oh pilot my flying soldier  
And bring him safe home to me!

Dear Father, my son is sailing,  
Sailing the long day through  
Where the deadly foe is lurking  
Deep in the waters blue.  
Oh, You who once stilled the tempest  
On storm-ridden Galilee,  
Please guide him to some fair harbor  
And bring him safe home to me!

Dear Father, my son is marching,  
Marching with heavy load,  
Where the dreadful bombs are falling  
Along a shell-torn road.  
But You bore a cross of sorrow,  
Thorn-crowned, up to Calvary—  
Oh, give to my son Thy courage  
And bring him safe home to me!

—JULIA G. OLDS, in  
Maryland Baptist.

#### PASTOR EVALUATES CRUSADE

Pastor John Cook of Pontotoc has evaluated their recent Christ-Centered Crusade, and we present below some of his conclusions: "There was a noticeable increase in attendance at both morning and evening services. The visit of Dr. T. L. Holcomb, a former pastor, was a fitting climax the last day. Since no previous attendance records had been kept, the exact percentage of increase cannot be stated, but finances increased during the Crusade 37%, and it is probable attendance increased equally. However, several of the church members did not attend a single time during the Crusade. The effort was largely preparatory to the church revival. It is a well known fact that the greatest obstacle to a revival is the indifference of professing Christians, their wasted lives and actual apostasy. The revival is successful in the degree that church members have been revived and Christians awakened."

—BR—

W. L. Yeatman of Richton has accepted the pastorate of Williamsburg church (Covington county).



## The Baptist Record

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which the signature of the contributor  
is attached.

### A WORTHY AND CHALLENGING GOAL FOR MISSISSIPPI BAPTISTS

Every Mississippi Baptist Church  
contributing through:

1. The Cooperative Program.
2. The Now Club.
3. A summer assembly.
4. A State Brotherhood secretary.
5. A full-time worker with the Negroes.
6. A worker at Whitfield.
7. Two rural evangelists instead of one.
8. A full-time Indian worker.
9. A Baptist Building in Jackson.
10. At least ten enlistment pastors.
11. Enlarged soldier work.
12. Chinese worker.
13. Associational missionaries.
14. Mississippi Baptists out of debt.
15. A Sunday school, a Training Union, a Missionary Union and a Brotherhood in every church.
16. The Baptist Record in every home.

### MOTHER

Sunday, May 19, is Mother's Day. Of course, every day should be Mother's Day. But on this day set apart as hers, let none forget mother, be she ever so far away. Let some tribute of love be sent her. Time has creased her cheeks, dimmed her eyesight, plucked the bloom from her face, and sapped her strength, but she is still beautiful. Her lips may be shrunken but they are the same lips that kissed the tears from our childish cheeks. They are the same lips that kissed away the pains of falls and bumps and bruises.

Those eyes may not be able to see as far as in departed days but they glow with a radiance and richness that casts a halo about her head. While the distance of her sight is shortened, the length of her spiritual insight has been multiplied many times. Those eyes of hers, even though sometimes sunken, still glow with an endless love that has never failed but has grown with the years.

As one writer has said, "The

sands of life are nearly run out, the road of her life's journey has nearly ended, the feebleness of old age is creeping upon her, but feeble as she is, she will go further and reach down lower and hold on tighter and do it longer than anyone else upon the earth. When the world shall despise and forsake you, when it leaves you by the wayside to die, unnoticed, unwept, unsung, the dear old mother will gather up in her feeble arms and carry you home and tell you of all your virtues until you almost forget that your soul is disfigured by vices."

Love mother dearly and cheer her declining years with tender devotion for:

"There is no love like the good old love—  
The love that mother gave us;  
We are old, old men, yet we pine again  
For that precious 'grace—God save us!  
So we dream and dream of the good old  
times,  
And our hearts grow tenderer, fonder,  
As those dear old dreams bring soothing  
gleams  
Of heaven away off yonder."

And now a word for mothers. Your place is one of power. Few men or women have attained greatness in this world without a great mother. Too often we think of the accomplishments of people and forget those influences that helped them to achieve greatness.

All my life I've heard of the work of Moses. But much too seldom do we hear a word of praise for that good mother of his. Teaching her son, Moses (and getting paid for it), she was teaching Israel. Implanting in his heart the great truths of life, she was sharing in leading the Israelites toward the promised land.

Moses didn't choose "Rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." He learned that at his mother's knee. Moses didn't get his Israelitish sympathy from Pharaoh's court, but from his mother. When Moses was twenty-one he refused to be called Pharaoh's son. He might have worn royal Egyptian jewels and sat on the throne of Egypt but his mother had taught him about God. Thank God, here was a boy who listened to his mother. I've never known such a boy to get into trouble.

I've seen the idle bunch sitting around reading "Movie Romances" and "True Confessions." I've heard them talk about "The Old Man" and "The Old Woman." I've heard them make sneering remarks about boys and girls who show some love and appreciation for mother. But I have also noticed that those obedient and industrious boys and girls are the God-fearing, outstanding men and women of later days.

If mothers will instill in their

boys and girls Godly fear and Godly love, ideals of honesty and fairness, there will be rooms for rent in hell and earthly dives and places of questionable pleasure will be deserted as a graveyard at midnight.

Moses made the right choice because his mother taught him the right way to choose. Before he found out about the old sins he learned about the old-time religion. And he learned it from his mother.

Mothers, there are no earthly instruments that will measure your influence and power. Only eternity can reveal that.

But as unexploded powder has no force, so is mother's influence without love. Mother's love gives force to all that she is and does. Mother's love is the key that unlocks many a hardened heart and melts the frozen soul. No mother can hope to lead her children to high places if she is stingy with her love.

So, on Mother's Day, let us remember and never forget that to us who live the most precious thing is mother's love. To some she is only a memory but many of us in the noon and afternoon of life are still privileged to see the winsome beauty of her face, to hear the quiet benediction of her voice and to enjoy the fragrance of her love. Like the lighthouse, her love and loyalty remain a constant flame.

May the Lord bless and keep our mothers. In these days of darkness and disappointment and despair, when every mail makes her heart flutter with fear and she imagines every telegram paints a picture of her boy wounded or dead, may God's richest blessings be bestowed on mother. May His face shine upon our mothers whose deeds today determine the history of tomorrow. May His grace and abiding peace be with our mothers who love, and love, and love.

"No painter's brush or poet's pen,  
In justice to her fame,  
Has reached half high enough  
To write a mother's name.  
Thence upward to the great white throne,  
Midst music soft and sweet,  
Thank Jesus for that precious name  
And write it at His feet."

### INTRODUCING MISSISSIPPI BAPTIST WORK

A few weeks ago we ran a two-page spread concerning our State Mission work. Later we introduced our Training Union work and workers, and Blue Mountain College. In this issue we present another part of our Mississippi Baptist work. As space is available other departments of our work will be featured. For we know that "Informed Baptists are better Baptists."

### MRS. ALICE LOVEJOY

On the night of March 14 Mrs. Alice Lovejoy passed away. She was the wife of Henry Lovejoy, who resides near Oxford. She had lived in this state for 60 years, having moved here from Alabama. She had been an invalid for a long time. A true Christian, a devoted wife, a good friend, a faithful Baptist, she is missed by all who knew and loved her. She was the sister of the late W. R. Perkins.

This earth has lost a jewel that none can ever replace;  
The sullen clay now covers a gentle, lovely face.  
So, sleep on, dear one, and take your rest;  
We'll miss you, but God knew best.  
Another loved one from us has gone to the bright home of love and bliss—  
A star that in our sky but shone that we its light might miss.

She is survived by her husband, his two sons, and a number of nieces and nephews.—Mrs. Rebecca Hudgins.

### VACATION BIBLE SCHOOL BLESSINGS

I don't know when the idea of a Vacation Bible school originated, but I remember when I first began to hear of such. I thought it was wonderful that boys and girls living in the city could meet during vacation from day to day and study the Bible. Today these schools are as common among rural churches as in the city. Many of our churches elect the Bible school superintendent along with other officers of the church and provide for expenses in the church budget.

The largest school I've witnessed was in a city church with hundreds in attendance. The smallest was in a rural church with about fifty enrolled. But there was the same type of work and the same hunger in the hearts of boys and girls in both churches. Any community with consecrated men and women for leaders can find boys and girls eager to come and learn. One school in your church will prove this.

I consider the two weeks spent with the boys and girls of our church in a Vacation Bible school one of the best investments I make as a pastor. I like to see them coming daily to God's house. I like the varied program our Sunday School Board has provided. I value the contacts made with these young people. The pastor comes to know the children in a different way and often through them finds an open door to some home needing God.

But best of all, this is truly a Bible school. Boys and girls read the Bible and study the Bible and learn the Bible. I've heard them say, "Why, I've learned more about the Bible this week than a whole year in Sunday school." This does not discount what our Sunday schools are doing, but only shows the vast need for additional Bible teaching. With all the sins and temptations they are to encounter, this is the time for churches to fill their hearts with the Word of God that they may be able to stand. Past records prove that this Bible study often leads to conversion.

Now is the time to plan for a Bible school in your church. If you need information and help, write E. C. Williams, Baptist Building, Jackson, Miss.—C. W. Thompson, pastor, Aberdeen, Miss.



## COMMITTEE SUGGESTS CHANGES IN CONSTITUTION OF SOUTHERN BAPTIST CONVENTION

(Continued from Page One)

be eligible for re-election until as much as one year has elapsed. This shall also apply to the Executive Committee. The president, or in his absence, the vice-president, and the members from the state in which the Board is located shall constitute the Executive Committee of the Board. A majority of the Board, after due notice has been given in writing shall constitute a quorum. Each Board shall elect a president, a vice-president, recording secretary, treasurer, executive secretary, who may be named its treasurer if deemed advisable. Additional secretaries and such other officers and employees as it may deem necessary for the efficient conduct of its work and business. The compensation of its officers and employees shall be fixed by each Board, but no salaried officer or employee of any Board may be a member thereof. To each Board shall be committed during the recess of the Convention, the entire management of all the affairs relative to the objects with whose interests it shall be charged; all of which management shall be in strict accordance with the constitutional provisions adopted by this Convention, and such other instructions as may be given from time to time. Add 'Vice-President' at end of line 14, after the word 'President,' and strike out 'Auditor' in line 15. Each Board shall be authorized to enact its own by-laws."

The principal change in Article V seems to be that under the present constitution there are eighteen members of each Board in addition to one member from each state and these eighteen members must reside at or near the locality of the Board.

The new set-up as indicated above provides for SIXTEEN members in addition to one member from each state. And instead of "eighteen members residing at or near the locality of the Board" the proposed change reads, "AND SIXTEEN ADDITIONAL MEMBERS; SIX OF THESE TO BE SELECTED FROM THE STATE IN WHICH THE BOARD IS LOCATED AND TEN FROM THE CONVENTION TERRITORY AT LARGE."

Another proposed change provides that members of the Boards shall not be eligible for re-election after two terms until as much as one year has elapsed. This also applies to the Executive Committee.

### Article VII

The change in Article VII provides that all the Board's valuable papers shall be placed in a standard vault and he (the treasurer) shall not thereafter enter the same except in the presence of a Board member and a member of the corporation leasing the safety box. This is just good business.

### Article XII

Article XII now reads: "The Convention shall hold its meetings annually. The Executive Committee of the Convention may call extra meetings if necessary, or change the time and place of meeting of the Convention when the Committee may deem it inexpedient to convene at the time and place appointed."

The suggested change reads as follows:

Article XII to read as follows: "The Convention shall hold its meetings annually. The Executive

Committee of the Convention may call extra meetings or change time and place of meeting, or cancel a meeting of the Convention in case of emergency, with written consent, given singly or in a body, of a majority of the convention's officers and the executive heads of its Boards and institutions."

The principal change is the inclusion of the words, "or cancel a meeting of the Convention in case of emergency."

It seems to us that there is some doubt about the legality of cancelling the 1943 Southern Baptist Convention and the clause is inserted to make and similar action legal.

### Article XIII

To be changed to read as follows: "No new enterprise, such as a permanent agency, board, or committee, or any matter involving radical changes of policy of the Convention shall be authorized by the Convention, unless such proposal has been submitted for publication in Baptist State papers eight weeks prior to the annual Convention session; or until the Convention shall approve said enterprise at two consecutive annual meetings."

The only essential difference in this article and the old one is the provision that "SUCH PROPOSAL HAS BEEN SUBMITTED FOR PUBLICATION IN BAPTIST STATE PAPERS EIGHT WEEKS PRIOR TO THE ANNUAL CONVENTION SESSION."

This is a good suggestion. Any worthy plan or program will not suffer by publicity. Any unworthy plans need the pitiless light of publicity.

### Article XIV

Article XIV now reads: "Any alterations which experience shall dictate may be made in these articles by a vote of two-thirds of the members present when the vote is taken without regard to total enrollment at any annual meeting of the Convention, provided no amendment may be considered after the second day of the Convention."

The proposed change is as follows: Change the clause commencing "provided" to read as follows: "Provided that such alterations are announced to the convention one year in advance of their consideration, unless otherwise determined by unanimous consent of the convention."

### Section VI

Under section six of the present By-Laws the president-elect names a Committee on Boards. This committee nominates various Board and Committee members.

The proposed change reads as follows:

Substitute the following paragraphs: "At each annual meeting of the Convention a Committee on Boards, Commissions, and Standing Committees shall be chosen in the following manner: Immediately upon adjournment of the first session of the Convention the Convention messengers shall assemble by states (the District of Columbia being considered as a state), and those from each state shall nominate one representative from that state as the member from that state of the Committee on Boards, Commissions, and Standing Committees. Those so chosen shall upon approval by the Convention constitute the Committee on Boards, Commissions, and Standard Committees; which shall nominate at the next Convention: (1) The General Boards in accordance with Article V of the Constitution; (2) The trustees, directors or boards of the institutions

in accordance with their respective charters; (3) The members of the Executive Committee as provided for in Article IX of the Constitution; (4) The members of the Social Service Commission; the Education Commission, the Southern Baptist Historical Society Commission; (5) The members of the Standing Committees as named by By-Law 8.

"The report of the committee may be amended on the floor of the Convention by a majority vote."

The principal change provides a new plan (as indicated above) for naming the nominating committee.

### Section 9B

The committee also suggests the following addition to section 9B of By-Law number 9: "SUCH RECOMMENDATIONS TO BE FURNISHED FOR PUBLICATION IN BAPTIST STATE PAPERS AT LEAST SIX WEEKS BEFORE THE MEETING OF THE CONVENTION."

This article should be unanimously adopted. Publicity will not hurt any good object. All Southern Baptists are entitled to know what their representatives propose to do.

### Section XVI

The essence of the proposed change in section sixteen is that any state organization or any group of Baptists desiring recognition as a cooperative constituency of the Southern Baptist Convention shall file its credentials and other information with the secretary and a committee composed of one member from each state shall be appointed TO REPORT AT THE NEXT ANNUAL CONVENTION.

### By-Law 17

It now reads: "Nothing contained in reports to the Convention shall be construed as an action of the Convention expect the recommendations which are definitely listed and adopted by the Convention."

The committee suggests that the following be added to By-Law 17:

"When there is serious division of sentiment in the Convention, a vote may be taken by states with the following procedure: (1) The vote by states may be ordered by a quorum of 20% of the messengers present and voting. (2) The motion to go into a vote by states shall not be debatable. (3) Each state shall have one vote, and one additional vote for each ten thousand dollars or major fraction thereof it has contributed to the work of the Convention the previous year. (4) A majority of the messengers present from each state shall carry the whole vote of the state on the question. (5) A majority of all votes cast by the states shall be the decision of the Convention. (6) The Executive Committee shall furnish the president in advance the number of votes to which each state is entitled."

The present By-Laws (section 18) provide for changes by a majority vote at any time except the last day of the Convention. The suggested change would add the following: "Provided the proposed changes shall be announced to the Convention one year in advance, unless otherwise determined by common consent."

### New By-Laws

Sections, 19, 20 and 21 as shown below are new By-Laws:

Section 19: "It shall be the policy of the Convention to reserve one-fourth of the time allotted to various subjects for discussion on the floor." To which we say, "Amen! and Ahmen!"

Section 20: "No person shall be eligible to serve as a member of more

## JUNE OFFERING GROWS IN POPULARITY

(Continued from Page One)

dianola.

Bolivar—J. W. Sturdivant, Merigold.

Bolivar—J. W. Sturdivant, Morrison Chapel.

Marshall—W. E. Lee, Byhalia.

Panola—W. E. Lee, Crenshaw.

Panola—Walton E. Lee, Union.

Riverside—J. E. Kinsey, Lula.

Riverside—J. E. Kinsey, Dundee.

Riverside—J. E. Kinsey, Belen.

Tippah—J. P. Kirkland, Walnut.

Riverside—R. W. Porter, Lambert.

Riverside—R. W. Porter, Sledge.

Yazoo—Webb Brame, Yazoo City.

Simpson—O. C. Chance, Braxton.

Simpson—O. C. Chance, Harrisville.

Simpson—O. C. Chance, Gum

Spring.

Simpson—O. C. Chance, Athens.

Montgomery—C. B. Hamlet, III,

Winona.

Union County—A. B. Pierce, New

Albany.

—BR—

## MINISTERIAL ASSOCIATION ENDS GOOD YEAR

The Ministerial Association of Mississippi College, composed of ministerial students and faculty members who are ministers, has closed a most successful year. The association meets on the campus weekly for fellowship and inspirational messages by invited guests, or testimonials by the members.

One of the things stressed by the group is the "practical activity." On each Sunday the gospel is preached in surrounding counties, probably reaching out as far as 300 miles. The jail, the hospital and the Old Ladies' Home are visited each week. Street preaching is maintained in a number of places on Saturdays. The annual banquet this year was largely attended and Hon. Ross Barnett was the speaker of the occasion, with Dr. Walter Fuller Taylor as toastmaster. Special guests invited included the Ministerial Association of Clarke College, Dr. and Mrs. D. M. Nelson, Dr. and Mrs. D. A. McCall, Dr. and Mrs. Howard Spell, Mrs. M. O. Patterson and Mrs. Green. Tom Pfeifer was the president this year.

—BR—

The greatest and strongest influence in any individual life is love, and the highest expression of love is giving. Make a love gift for the children of the Baptist Orphanage on Mother's Day, May 14.

Take an offering for the Baptist Orphanage on Sunday, May 14th. If for any reason this is not the most appropriate day for the offering to be taken in your Sunday school or church, take it on another Sunday during the month of May. But by all means give your people an opportunity to make a cash offering for this purpose. Let's go over the top.

than one board, or trustee of more than one Southwide agency at one time."

Another amen! Doubling up is unnecessary with a constituency of several million people!

Section 21, the following: "The boards, trustees of institutions and other agencies of the Convention shall not use any of their securities as collateral to secure obligations of said boards, trustees and other agencies."

This should have been a by-law from the beginning.



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.  
Community Missions—Mrs. Lavon Boyles, Laurel, Miss.  
Vice-President—Mrs. Ned Rice, Charleston, Miss.

President—Mrs. Webb Brame, Yazoo City, Miss.  
Executive Secretary—Miss Fannie Traylor  
Young People's Secty.—Miss Edwina Robinson

Stewardship—Mrs. J. B. Parker, Ripley, Miss.  
Miss Study—Mrs. W. A. Bell, Jackson, Miss.  
Margaret Fund Trustee—Mrs. D. R. Bowen, Cleveland, Miss.  
Training School Trustee—Mrs. O. T. Robinson, Centerville.

## Sunbeam Band in Southside Baptist Church, Jackson, Miss.



This page is given this week to the summer activities of our auxiliaries. We trust the presidents, young people's directors and counselors will take note of the dates and places for each camp and act accordingly.

Although we do not have camps for our Sunbeams, they soon grow into the camp age. We are giving you the picture of one of the finest groups of Sunbeams in the state, Southside Baptist Church, Jackson, Mrs. J. H. Bunyard, leader. She has 49 enrolled and 43 present at the meeting when this picture was made. This should be a challenge to other leaders in the state.

### Y. W. A. Camp

Clarke College, Newton

July 7-12

Cost: \$7.25

This is your invitation!

This camp program promises to be one of the best!! This list of out-of-state helpers will prove it to you:

Miss Mildred Cox, Brazil.  
Miss Martha Franks, China.  
Mrs. H. P. McCormick, Africa.  
Mrs. Bette Kira, Home Mission Board.

Miss Olelah Mae Cornell, Indians, Oklahoma.

I want each of you to have the privilege of knowing these missionary friends.

### Junior Royal Ambassador Camps

Boys 9-12 years of age.

Cost: \$3.50, also 25 blue and 25 red stamps. If anyone in the group has an extra sugar stamp it will be welcomed.

(Find the one nearest you and plan to attend.)

Registration begins 9:00 a. m., on the opening day. Camp closes after lunch on closing day.

May 29-31—Camp Tallaha, near Charleston.

June 1-3—Natchez Trace, near Houka.

June 12-14—Clarke College, Newton. Districts 7 and 8, this includes all the southern part of the state.)

June 15-17—Clarke College, Newton,

District 1 (Copiah, Hinds-Warren, Holmes, Madison, Rankin, Simpson and Yazoo counties).

June 19-21—Clarke College, Newton, District 6 (Clarke, Jasper, Kemper, Lauderdale, Leake, Newton, Neshoba, Scott and Smith counties).

Bring: R. A. Manual and arm band, sheet, pillow, towel, bathing suit, money for mission study book (35c).

### State Royal Ambassador Camp

Boys 12-16 years of age.

June 6-10—Clarke College, Newton, Miss.

Cost: \$7.25. Also bring 25 red and 25 blue stamps. If anyone in the group has an extra sugar stamp, it will be welcomed.

Clarke College: We found that it was not going to be possible to use Roosevelt Park again this summer. In fact, none of the parks are available. So we are grateful for the use of Clarke College. Yes, there will be swimming, we are to have complete charge of a private pond (fed by springs).

### Announcing 1944

#### Junior Girls' Auxiliary Camps

Ages 9-12 (please observe this).

Camp opens 9 a. m., opening date. Closes after lunch on closing day.

May 29-31—Natchez Trace Park, near Houka.

June 1-3—Camp Tallaha, near Charleston.

June 22-24—Clarke College, Newton—District 6 (Clarke, Jasper, Kemper, Lauderdale, Leake, Newton, Neshoba, Scott and Smith counties).

June 26-28—Clarke College, Newton—District 1 (Copiah, Hinds-Warren, Holmes, Madison, Rankin, Simpson and Yazoo counties).

June 29-July 1—Clarke College, Newton—Districts 7 and 8. (These districts include the entire southern part of the state.)

(Find the camp nearest you and make your plans to attend.)

Cost: \$3.50 per person. Also 25 blue and 25 red stamps. If someone in the group has an extra sugar stamp it will be welcomed!

Bring: Bible, Jr. G. A. Manual (or

10c for one), G. A. arm bands, sheets, pillow cases, bathing suit, towels, etc. White dress if you are to be recognized in the coronation service as Maiden, Lady-in-Waiting, Princess, party dress if you are to be recognized as Queen. Money for mission study book (35c).

### Intermediate Girls' Auxiliary Camp

13-16 years of age—Clarke College, Newton.

July 4-7—Districts 1 and 6.

July 12-15—All the rest of the state. Registration begins 9 a. m. opening day. Camp closes after lunch on the last day.

New: You will notice that we are planning two periods for Intermediate girls. This camp has grown so large that we find it necessary to divide it and have two periods. The division of territory is based on attendance last summer.

July 4-7—Districts 1 and 6. (This includes the following counties: Copiah, Hinds-Warren, Holmes, Madison, Rankin, Simpson, Yazoo, Clarke, Jasper, Kemper, Lauderdale, Leake, Newton, Neshoba, Scott and Smith.)

July 12-15—All the rest of the state.

—BR—

### SOUTHERN BAPTIST CONVENTION WILL PLAN WORLDWIDE EVANGELISM CRUSADE

Atlanta, Georgia (RNS)—Southern Baptists are expected to launch at their annual meeting in Atlanta, May 16-18, a group of programs constituting a world-wide evangelistic crusade.

It will be the first meeting of the convention in two years, the last session having been at San Antonio, Texas, in 1942. The 1943 session was not held because of war-time travel and housing handicaps.

The Southern Baptist picture has improved greatly during these two years. Stronger from the point of membership and free of debt for the first time in its 99-year history, the convention and all its boards and agencies feel free to plan toward the future.

Debt-free status of the convention and its institutions and agencies—completed last December under the slogan "Debt-free in forty-three"—came two years ahead of schedule. This retirement of indebtedness originally had been set as a centennial year objective. The debt stood, only a few years ago, at six and a half million dollars.

The new centennial goal undoubtedly will be one of evangelism. A report of a committee on post-war planning, headed by Rev. Dr. H. H. Hargrove, Waco, Texas, will suggest a "million souls won for Christ" by Southern Baptists in 1945 as a worthy objective. Other elements of emphasis for the centennial year will be enlistment, stewardship, education, prayer and the convention's cooperative plan of financing. The Convention's Home Mission Board, Atlanta, is mentioned as promotional agency for the evangelistic effort.

Also recommended by the commit-

## CHANGES AMONG THE CHURCHES

By Dr. Chester M. Savage

### Called and Accepted

Chester M. Savage, Sylvester, Georgia.

Martin D. Miller, Wickliffe, Ky.  
D. W. Pickelsimer, Smithville, Tenn.  
Olin Wilson, Brundidge, Ala.

K. E. Seepe, Sun, La.  
Buren Sparks, Fort Davis, Texas.  
Dr. C. H. Bolton, Riverside, Miami, Fla.

C. J. Rushing, Manila, Ark.  
Rel Gray, Rogers, Ark.

Clarence Cutrell, Eupora, Ark.  
Van Hardin, Rolling Fork, Miss.

### Resigned

Chester M. Savage, Union, Miss.  
Marvin D. Miller, Bruceton, Tenn.  
James A. Clark, Mascot, Tenn.  
Olin Wilson, West Heights, Andalusia, Ala.

R. P. Ellington, Graham, N. C.  
W. F. West, Roxboro, N. C.  
F. Warren Capell, South Bay, Fla.  
Buren Sparks, Burnet, Texas.  
Paul Skinner, Forest Lake, Tuscaloosa, Ala.

Jesse N. Phillips, San Marcos, Tex.  
A. C. Hardin, Tahoka, Texas.  
Clarence Cutrell, West, Batesville, Ark.

C. J. Rushing, Huttig, Ark.  
Rel Gray, Sparkman, Ark.

Van Harding, Ackerman, Miss.

tee will be a four-million dollar reserve fund to be administered by a central committee. It is expected that the granting of this central authority and selection of such a committee will meet opposition from some Baptists.

This large reserve will be for emergency, it is thought, separate from reserves already being laid aside by the Convention's Foreign Mission Board, Richmond, Virginia, for what is hoped will be unlimited mission opportunities when the war is over.

A committee headed by Rev. Dr. J. M. Dawson, Waco, Texas, will recommend that Southern Baptists stand opposed to any church group seeking representation at the peace table, but that a committee or board be appointed to propagandize the Christian elements which should enter into the peace.

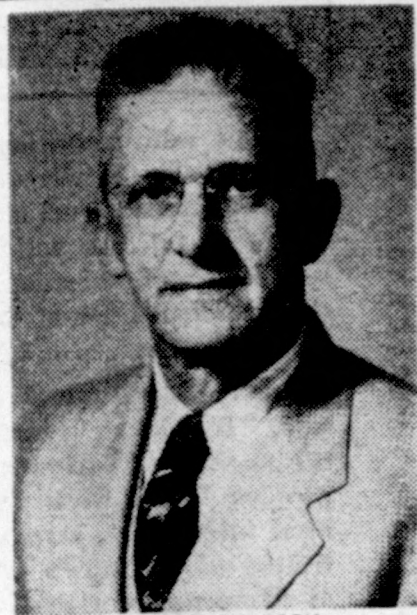
Expected to meet stiff opposition are certain recommendations of a committee appointed in 1942 to revise the constitution. Proposed changes in the appointment of boards have already drawn fire from Secretary J. B. Lawrence, executive of the Home Mission Board, on the basis that his board's central committee under the new plan would be too small to handle all the detail work necessary. Also under criticism is the manner of admission of delegates from the churches to the Convention, based partially on the amount of money contributed.

The Convention will be called to order Tuesday afternoon, May 16, and continue through Thursday night. Pat M. Neff, former governor of Texas and president of Baylor University, is president.



## GOING PLACES

Our Text: 1 Timothy 4:13a and 15b:  
"Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profiting may appear to ALL."  
Our Motto: "Ask the people, they'll subscribe."



E. C. HENDRICK



NEW FELLOWSHIP CHURCH

New Fellowship, Jasper County, is No. 728 on the EVERY FAMILY List

A letter containing four lines and twenty names comes from Brother D. P. Boggan inclosing the EVERY FAMILY list from New Fellowship church in Jasper county, E. C. Hendricks, pastor. It is the continued spirit of such friends as this that makes the circulation of The Baptist Record grow by leaps and bounds.

Bro. Boggan writes that "Bro. Hendricks has been our pastor for six years and is loved and esteemed by everybody. He is strong on the EVERY FAMILY Plan. Our Sunday school is doing nicely with B. J. Hamrick as superintendent."

Jasper county Record readers are now listed as follows: NEW FELLOWSHIP 20; BAY SPRINGS 71; CORINTH 15; DEDECAR 15; EDEN 19; FELLOWSHIP 40; HEIDELBERG 35; LOUIN 77; MONTROSE 31; MOSSVILLE 20; PINE GROVE 19; Stafford Springs 1; STRINGER 18; Vossburg 9; Knights Valley 1; UNION SEMINARY 35, and HEBRON 41.

### Beacon Church, Laurel

Recently we had the privilege of leading in a revival meeting at Beacon church, Laurel, Miss. The pastor is P. F. Herring, who recently completed thirty-three months as an army chaplain.

Beacon church occupies a most strategic place in Laurel and is destined to make rapid growth in the months that are just ahead. It is said to be the fastest growing section of the city with one government housing project of 142 units already completed. There are literally hundreds of Baptists and prospective Baptists now surrounding the church.

The Sunday school plant has already been erected and will soon be

completed. They hope to build the auditorium as soon as conditions will permit.

Pastor and Mrs. Herring have been there only a few weeks but have already endeared themselves to the Baptists of Beacon church.

The other churches are helping this young church to get started. Several pastors came to the meeting.

There were 12 additions.

Record readers in Jones county are now listed as follows: ANTIOCH 36; BEACON 62; BETHEL 17; CENTERVILLE 36; County Line 1; ELLISVILLE 122; Estabutchie 1; HARMONY 38; FAIRFIELD 65; LAUREL FIRST 432; SECOND AVENUE LAUREL 123; LOWREY CREEK 20; MOSELLE 37; MT. ORAL 28; OVETT 48; PECAN GROVE 22; PINE GROVE 47; SAND HILL 21; SHARON 29; Calvary 10; FRIENDSHIP 34; SHELTON 43; SOSO 17; SUMMERLAND 41; TUCKER CROSSING 14; WEST LAUREL 162; SOUTH LAUREL 43; BETHLEHEM 22; SANDERSVILLE 42; New Bethany 6; INDIAN SPRINGS 54, and Pleasant Grove 4.

### THE IDEAL PREACHER

Ever since I became a preacher I have been looking for an ideal—an ideal preacher. In the past I thought a few times I had found him. But each time it became apparent that my ideal had "feet of clay." Someone may ask: "Why do you not recognize Jesus as the ideal preacher?" James Lane Allen says that everyone has two kinds of ideals: first an ideal so high and good as to be utterly unattainable but forever challenging. Such an ideal is like a lighthouse pouring its flood of light upon the whole vista of life. Everyone needs also lesser ideals, small goals set out before one which can be achieved, others still further on are set up. Such ideals are like candles in the hand that light each step of the way.

In the former sense Jesus is my ideal, but I cannot measure His superb skill.

But I believe I have found my ideal preacher, in Philip, the deacon and evangelist. He was not an ordained preacher but rather a lay-preacher, a Greek-speaking, foreign Jew of obscure origin who came to the forefront for a brief time and then sank back into the less spectacular life of a layman. It is in his work in the role of preacher that I wish to set him forth as displaying the qualities of an ideal preacher.

I. He had personal character enough to make him stand out among the larger number. It was his personal character that first brought him to the forefront: "Seek ye out seven men of good report."

This matter of character is fundamental in the gospel ministry. When people may say, in the words of Emerson, "What you are speaks so loudly I cannot hear what you say," one might as well write Ichabod, "the glory is departed," upon the preacher's brow. Philip had unimpeachable personal character.

II. He had experience enough to give him a strong personal testimony. . . The position he occupied was doubtless a lowly one, calling for the use of willing hands. It brought him, however, the practical experience out of which grew a powerful personal testimony. . . The modern day preacher needs to be a man of an experience and of experiences. . . He certainly ought to have the ex-

periential knowledge that gives him a strong personal testimony. One of the wisest teachers of preachers in the South used to say, "You never preach better than when you tell your own experiences in the Lord." Philip had an experience, and following it, many experiences, out of which grew the personal testimony of a great preacher.

III. Philip had courage enough to preach his convictions despite difficulties. Philip's whole recorded ministry fell within a time of persecution which reached fever pitch in the death of Stephen. . .

. . . As in Philip's day, it takes courage in the twentieth century to be a preacher worthy of the name. It takes courage to cast one's lot for life with a calling in which one gives up all hope of gaining wealth,—a calling which makes many and exacting demands upon one. It has been said that the average minister makes more calls in a year than the physician, hears more people in trouble, makes more addresses than the lawyer, and travels more miles than the salesman. It also takes courage to preach the gospel in its fullness without regard of persons. Not all of the Herods are dead and it takes courage to preach to the modern ones, just as it did in the days of John the Baptist. Philip had that kind of courage.

IV. Philip had consecration enough to move at the bidding of the Spirit. It was a great revival Philip carried on at Samaria. He "preached unto them Jesus." The influence of his preaching spread throughout the city and surrounding communities and "there was joy in that city." In the midst of that flourishing revival the Spirit called away Philip to the South, to the deserts of the Philistine country.

. . . Philip might have answered to this call of the Holy Spirit. "I cannot go away; this revival will collapse if I, the central figure in it, should leave now." "I deserve to enjoy some of the fruitage of my labors. It isn't fair to call me away in the midst of this great meeting." But Philip went at the bidding of the Spirit, and the Lord made the desert bloom for him as a rose.

The preacher of today must be a man of full consecration to the will of the Lord. One self-consecration for a lifetime will not do; he must give himself over and over with daily watchfulness "every day for all." Consecration to service in a certain part of a land will not do. God nearly always moves His man from the region of his upbringing, and he reserves the right to do it again and again as He may see fit. . .

V. Philip had grace enough to step across a national and social barrier. . . The name Ethiopian comes from two Greek words which together mean "the people with the burnt faces." And Ethiopia was to the people of Philip's day "the utmost parts of the earth." Though the Ethiopian traveler was a foreigner, a Gentile, black of face, Philip hesitated not an instant. He had already settled for himself the matter of who should hear the Gospel. The all-inclusive "whosoever" of Jesus had registered in his soul.

The need for this same grace manifests itself today in several ways in the ministry. . .

VI. Philip had zeal enough to run to keep from losing an opportunity. When the Spirit told Philip to approach the Ethiopian he ran and

"glued" himself to the chariot. It would have been more comfortable to walk to him, or to have arranged a meeting in some suitable place. It would have been more dignified not to run; but an opportunity was passing and Philip cast dignity to the winds. The preacher of today needs to set personal comfort and dignity in their proper places and to put opportunity before them always.

VII. Philip had learning enough rightly to divide the word of truth. There are several interesting stories relating to the Ethiopian the New Testament does not tell. How did he come to know about the Hebrew religion? How was he led to embrace it as a proselyte? How did he acquire his knowledge of the Hebrew language and his copy of the prophet Isaiah? . . . We are given a clear picture of him redeeming the three weeks or a month necessarily occupied by his journey. It was just as he came to the heart of Isaiah's prophecy that Philip approached him and asked, to speak literally, "Readest thou what thou readest?" It is not ours to know the measure of Philip's learning or his command of the Hebrew language but he went on from the point at which the Ethiopian was reading, interpreting the text as a foreview of Christ. The significant fact is that he had learning enough to meet a cultured man on his own ground and to exert a strong influence on him.

In our day as in Philip's, the preacher needs to be able rightly to divide the word of truth. We do not insist that every preacher be able to read the scriptures in the original languages but, as for Baptists, we do maintain that as long as we preach the scriptures as the final and sufficient authority in matters of faith and practice, it behooves us to see that there are among us a good proportion of our preachers who can, and a more than proportional number who are consummate scholars in these languages. We do insist that every preacher should have a growing knowledge of the Bible in all its parts, that he should appreciate the distinctive spirit of the Bible and know how to use it in the pulpit, before a class, and in private conversation. One gets the feeling that had the Ethiopian been reading anywhere in the Old Testament, Philip could have begun "at that same scripture and preached unto him Jesus." Such ability rightly to divide the word of truth makes him worthy of our emulation. —Martin V. McKinstler, Ellisville, Miss.

—BR—

One of the presidents of a college in a sister state makes the following remark in their Baptist paper: "Every little bit helps—This trite statement is very true with reference to debt-paying. We are depending upon people of small means to give what they can to this worthy cause. No gifts, no matter how small, should be withheld." What is true of that state is also true in Mississippi regarding the Now Club effort to retire debts on the schools.

"He who helps a child helps humanity with an immediateness which no other help given to human creature in any other stage of human life can possibly give again."—Phillips Brooks. Remember the children of the Baptist Orphanage with a liberal cash offering on Mother's Day.

Robert L. Cooper, Box 215, Aberdeen, has two weeks, May 14-28, open



# Mississippi College---Pioneer



THE MINISTERIAL ASSOCIATION

There are now enrolled in Mississippi College approximately 65 students studying for the ministry. Most of them live in Ratliff Hall, others in Jennings, and still others in apartments furnished by the Ministerial Board off the campus.

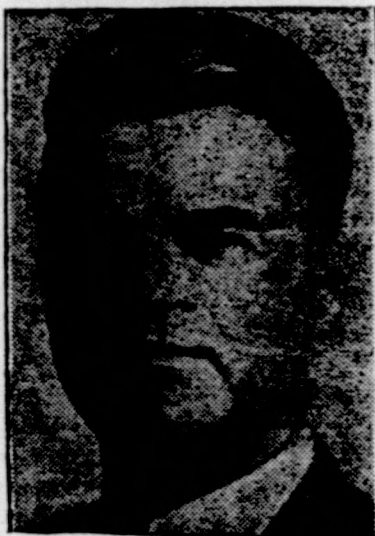
## Dr. Nelson Envisions a Greater Mississippi College

By D. M. Nelson

The foundations of Mississippi College have been well laid. Its purposes, ideals, and traditions are inspiring and uplifting.

What of the future? What is ahead for Mississippi College? We envision a greater Mississippi College with 800 to 1000 students, a revised and enriched curriculum, an enlarged and strengthened faculty, and an interesting and challenging program of student activities. To make this possible, however, we must have an administration building. Class room space is now inadequate, the science building needs to be released wholly to scientific work, and the library building to library purposes. An administration building would bring this relief, and in addition would provide an auditorium, student club rooms, debating halls, faculty offices, trustees' room, and much other useful and needed space. Then, too, we will need more and better accommodations for the young women who elect to come to Mississippi College. They deserve the best and should have it. Modern up-to-date living quarters should be and will be provided by a loyal and interested constituency.

Furthermore, in order to meet the challenge ahead, the income of the college will have to be greatly increased. This can be done in two ways: first, by increasing the endowment. A splendid method of doing this would be to establish memorial chairs or professorships such as the proposed M. O. Patterson chair of Bible and Evangelism. There are many others who have served Mississippi College through the years who are worthy of being remembered. Since our denominational debts will soon be paid, a second source of current funds other than tuition will be the Cooperative Program. In this period of low interest rates this source may prove to be the salvation of our institutions. So let us all join heartily in hastily liquidating all of our denominational indebtedness so that all of the causes which we foster may prosper and the Kingdom of our Lord be advanced.



DR. D. M. NELSON,  
President of Mississippi College

Since his accession to the presidency in 1932, Doctor Nelson has forged ahead as one of the leading college administrators in the South. His greatest achievement has been the freeing of the institution from debt. In the accompanying article he predicts a bright future for Mississippi College.

## Fortunate Location

Mississippi College is most fortunate in its location. It is only a few minutes drive from Jackson, the state capital. Clinton and Jackson are connected by train and bus service and by two paved highways. Clinton has been an educational and religious center for over a century. It is high and healthy and is a cultured college town.

The Mississippi College V-12 Naval Unit is training 350 young men for Naval officers. The civilian and Naval students all have classes together, but they have separate living quarters. The Naval trainees have undergone rigid examinations in order to get into this branch of service and Mississippi College is fortunate in having received such desirable service men.

## A Glorious Heritage

Mississippi College has always been a pioneer. This is the oldest college in the state and has a glorious heritage covering 117 years.

Mississippi College is outstanding as a producer of leaders. What other college can boast of a greater array of leaders in church and state? Great Preachers, Missionaries, Educators, Governors, Congressmen, Lawyers, Business and Professional men claim Mississippi College as their Alma Mater. In every nook and corner of Mississippi and surrounding states, men in every walk of life are putting into practice the high principles and ideals learned at Mississippi College.

Mississippi College has furnished one or more presidents each for such colleges as Blue Mountain, Baylor, Ouachita, Mississippi State, Delta State, Mississippi Southern, Louisiana College, Mississippi College, Tennessee College, and Junior Colleges by the dozen.

She has furnished secretaries for the Home Mission Board, the Sunday School Board, and a number of the State Mission Boards.

Mississippi College graduates are making good in almost every honorable profession that can be named.

Young men and young women in selecting the college they are to attend should choose one of proven worth; one whose graduates have measured up, whose students have succeeded.

Can you find one whose record surpasses that of Mississippi College?

## Many Mississippi College Men Serving Gloriously in The Present War

Mississippi College men as a group have long been noted for their loyalty—loyalty to their school, their nation, and their Creator. At the very outbreak of the War Between the States, Mississippi College students organized themselves into a company known as the Mississippi College Rifles and served valiantly during the four years of that bloody conflict. During World War I most the entire student body volunteered and entered the 155th Field Artillery with Dr. Zeno Wall of Clinton as their chaplain. All of them served with distinction, while many of them made the supreme sacrifice.

Almost every day the newspapers carry accounts of the heroic deeds of Mississippi College men in the present world-wide conflict. Scores of them are now scattered on the battle-fields of the globe. Many of them have died honorably in a just cause. Among those who have already given their lives for their country are J. D. Franks, Jr., of Columbus, popular student body president in 1941 and a man who always stood for right and justice; G. C. Hodge, Jr., of Gulfport, outstanding for his scholarship and character; Kenneth McCullar of Courtland, "Rip" Priestner of Brookhaven, J. V. Nall of Petal, and Louis Hood of Goss, all of them famous Choctaw football stars; Percy Haley of Flora, who went as a chaplain; genial Bill Beswick of Blue Mountain; faithful Collins Cooper of Tylertown, dependable Horace Sugg of Carrollton; and two of Clinton's own, J. D. Keith and George Morehead. There may be others just as fine and outstanding as these. If so, their names should be reported to the Mississippi College registrar.

Mississippi College pays tribute to these noble sons who did not hesitate to give their talents and their very life blood for home and country. She is proud to call them her own.

## Christian Education Hope

The administration and faculty of Mississippi College are planning for the vital role which similar institutions must play in the post-war reconstruction. They believe that the of the next decade will be an educational one—the spiritual reorganization of mankind, the principal hope of the world.

If education is to be an instrument for the shaping of the future, it must have a moral and spiritual basis. The Germans, said, "To educate a man in mind and not in morality is to make him a danger to society." The Germans and the Japanese are peoples in the world, yet for their education bred intolerance, arrogance, and military might. He substituted his country's education and used it for the destruction of his people for destructive purposes. He constructed the so-called "public enemies" country but not in the heart. Leopold Loeb were highly trained, but lacked proper training in the quality and purposes of education. It determined the home, community, nation and world that



THE CHAPEL  
Erected on the eve of the Civil War, this beautiful old building stands as a symbol of strength and permanence. Since its founding in 1828, Mississippi College has survived through wars, the construction era, and various financial catastrophes, all by the hand of a benevolent God.

Herein lies the principal justification for the existence of institutions such as Mississippi College. To develop a man trained in spirit as well as in mind, and to believe that another bloody war, must provide the basis for the sciences, the arts, and good citizenship, and, above all, the Christian. They realize that the government of laws as well as by natural laws, and that a knowledge of the principles of the world.

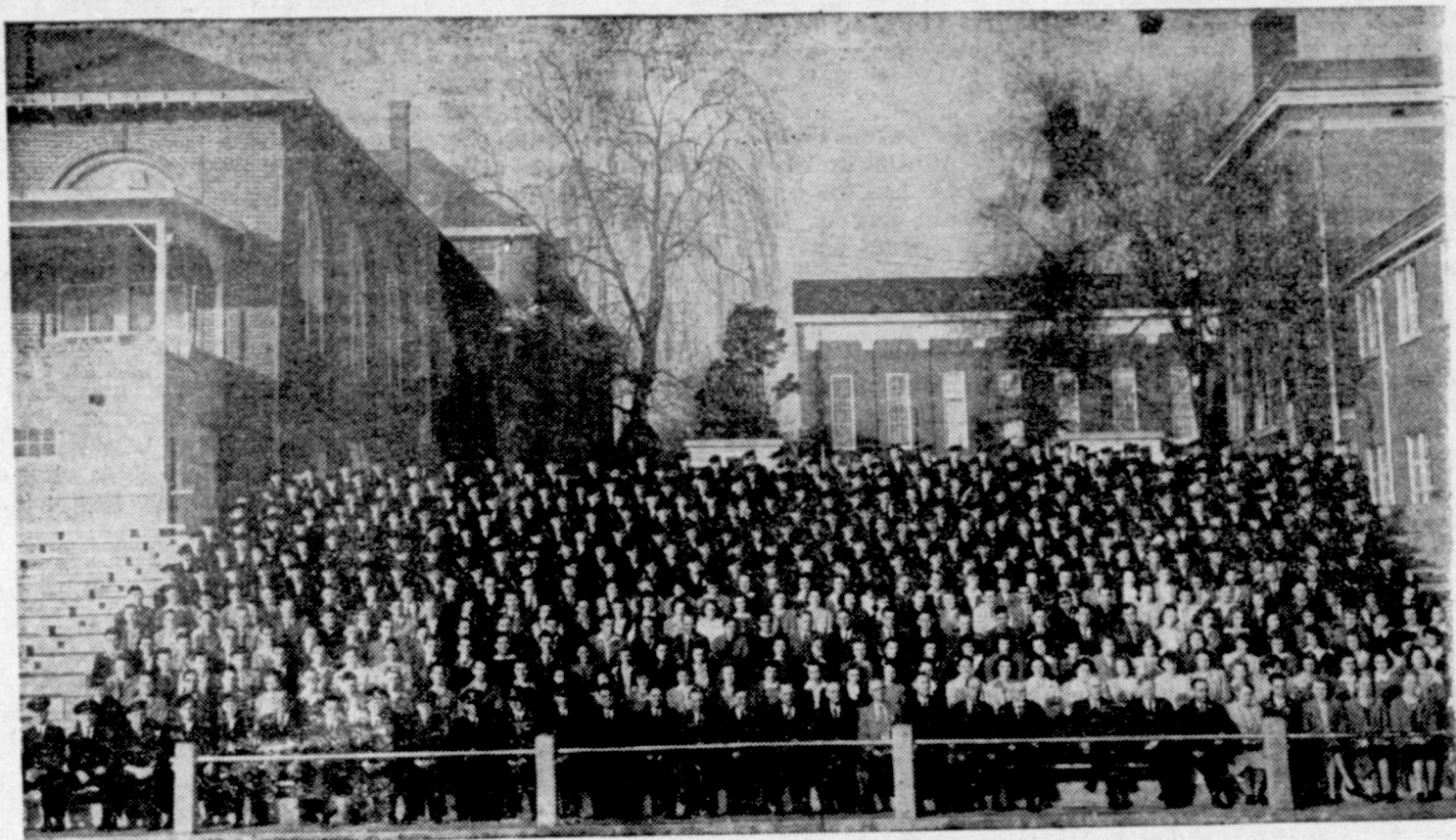


# Power In Christian Education!

## Education Hope of the World

tion and far Mississippi College are already al role which similar institutions must play in tion. They that the most pressing problem ill be an edu one—the task of the mental and ion of man Christian education, they feel, is f the world.

to be an instr for the shaping of a better society, al and spirasis. Theodore Roosevelt wisely man in mind in morals is to educate a men- e Germans anese are among the most literate d, yet for their educational institutions have rogance, preand militarism. Hitler has pros- s educationam and used the scientific genius restructive ran constructive purposes. Many blic enemies country were trained in the head rt. Leopoldoeb were brilliant, wealthy, and lacked propending in morals. Obviously, then, poses of edu will determine the type of church, nation and wciety that we shall have.



FACULTY AND STUDENT BODY ON THE BLEACHERS OF PROVINE FIELD

With 350 Navy V-12 trainees, 105 co-eds, and 95 civilian boys, Mississippi College is now serving one of its largest student bodies in years. Gladly co-operating with the war effort, the college has placed at the disposal of the Navy its entire faculty, Chrestman Hall, and Alumni Hall. The Mississippi College V-12 unit is reputedly one of the finest in the South.

## Both Men and Women Now Welcome

For generations Mississippi College was operated as a school for men. Hillman College was operated as a school for young women. Two years ago Hillman College was consolidated with Mississippi College and now the girls live on the Hillman campus where they can have their own organizations and activities, but are enrolled as regular Mississippi College students.

Boys and girls attend the same classes and have the same social calendar, but live on separate campuses. Music classes, the Choral Union, the Orchestra, and other similar organizations meet on the Hillman campus, but are open to men and women alike.

The young women are proving to be a great asset to Mississippi College and more of them are cordially invited to partake of the wonderful social, educational, and spiritual advantages offered at Clinton.

## Mississippi College Now on Twelve Months Schedule

Mississippi College is now operating twelve months in the year. Three terms of sixteen weeks each begin annually on or about July 1, November 1, and March 1. Under this accelerated plan students can now complete a four-year course in less than three years. For the sake of those who wish summer courses, two short terms of eight weeks each have been planned for this summer. These will begin July 3 and September 4. Those wishing to enter earlier than July 3 may enter May 1 and do double work in a limited number of courses already in progress.

## DID YOU KNOW THAT:

1. Clinton came within one vote of being the capital of Mississippi in 1828 when Jackson won that honor.
2. The original name of Clinton was Mt. Salus, meaning Hill of Health.
3. The Natchez Trace went through the Mississippi College campus and by the Hillman campus.
4. The first post office in Mississippi was at Clinton.
5. The second railroad in Mississippi ran from Clinton to Vicksburg.
6. Clinton was the home of Walter Leake, Mississippi's first United States senator and third governor.
7. Lafayette paid a visit to Clinton and was entertained in Governor Leake's home, which stood on the hill back of the Mississippi College campus.
8. One mile from Clinton is the location of the home and the family burying ground of General Cowles Meade, who captured Aaron Burr and stopped his mysterious mission.
9. Clinton is the highest location between the Pearl and Mississippi rivers.
10. From 1877 to 1893 the Mississippi Baptist paper, now **The Baptist Record**, was edited and published by Dr. J. B. Gambrell on the lot now occupied by the Clinton Baptist Church.
11. In 1852 when the Baptists of Central Association were looking for a location for what later became Hillman College for girls, bids running as high as \$40,000 were received from competing towns and cities. Three reasons for selecting Clinton as stated by the trustees were:
  - (1) Healthful location,
  - (2) Accessibility,
  - (3) Proximity to Mississippi College so that boys and girls might have

like advantages, educationally, socially, morally and spiritually.

12. Generals Grant and Sherman made their headquarters in Clinton while they were pushing toward the siege of Vicksburg and used the first floor of the historic old Mississippi College Chapel for a stable for their horses and the second floor for a hospital for wounded soldiers.
13. Before General Sherman carried out his policy of pillage and destruction, Clinton had forty stores and five hotels, and shipped 20,000 bales of cotton annually.
14. But for the pleadings of Dr. and Mrs. Hillman, who were New Englanders, Mississippi and Hillman Colleges would have been burned by the devastating Union soldiers under Grant and Sherman as they marched on Vicksburg.
15. Mississippi College the oldest college in the state, and Hillman, the oldest college for girls, have been consolidated and are now under one management, the boys living on one campus and the girls on the other, but all having access to libraries, laboratories and other facilities.
16. Clinton is the home of such leaders as Dr. D. A. McCall, State Mission Secretary; Rev. A. L. Goodrich, Editor of **The Baptist Record**; Dr. P. I. Lipsey, former Editor of **The Baptist Record**; Newton James, State Treasurer, and Dr. H. M. Harris, Foreign Mission Representative for Mississippi and Louisiana.
17. Since Mississippi College has been under Baptist control there have been seven presidents, viz:
  - Dr. I. N. Urner.
  - Dr. Walter Hillman.
  - Dr. W. S. Webb.
  - Dr. R. A. Venable.
  - Dr. W. T. Lowrey.
  - Dr. J. W. Provine.
  - Dr. D. M. Nelson.

### THE CHAPEL

ected on the eve of the Civil War, this beautiful old building stands as a symbol of the length and permanence of Mississippi College. Since its founding in 1848, Mississippi College has survived through wars, the tragic Reconstruction era, financial crises, catastrophic fires, and epidemics. Surely the hand of a benevolent God is directing the course of this institution.

principal justification for the Christian college. Institutions of this type are to develop the "full man"—the spirit as well as the body. Those in charge of such institutions believe that the only way to prevent the degradation of the human race is to emphasize social responsibility and that this must be based upon the teachings of the Bible. The college is governed by moral and spiritual principles. A violation of the former will result in a catastrophe. Knowledge is no guarantee of good. The principles of Christ is the hope





# Baptist Training Union

BOX 530 — JACKSON, 105, MISS.

AUBER J. WILDS, State Secretary  
MISS RUTH LOFTIN, Young People  
MISS LOUISE HILL, Rural Emphasis  
MISS NELLA DEAN MITCHELL, Office

**GOING TO RIDGECREST?** Better write for reservation NOW. Already about 3,000 have made reservation for the three weeks, that about half capacity. By the time you read this another 1,000 will have made reservation, so do not wait. Any of the three weeks will be good, the programs are as near the same as they can be made.

**THE THREE TRAINING UNION WEEKS AT RIDGECREST** are each southwide conferences. The idea has gotten out that since we are dividing the states for the better speakers contest that these are the only states supposed to go on the week their state will compete in the contest. **THAT IS NOT SO.** Anyone from any state can attend any week. Each week is a **SOUTH-WIDE** assembly week. The first week will be the week Mississippi will be in the Better Speakers contest, but we will have a good group from Mississippi at each of the three weeks sessions.

Coming to you soon will be a letter-bulletin telling you about the District Training Union Conventions. We look forward to these with special interest this year. Miss Pearl Caldwell of China, thirty-three years a missionary, spending the last months of her stay there in a prison camp, will be our guest speaker. More about this later. Places and dates are Corinth, June 5; Blue Mountain, June 6; Mathiston, June 7; Louisville, June 8; Pachuta, June 9; Laurel, June 12; Mt. Olive, June 13; Picayune, June 14; Brookhaven, June 15; Vicksburg, June 16; Mizpah, Rankin county, June 19; Sallis, June 20; Inverness, June 21; Friendship No. 2, Tallahatchie county, June 22; Crowder, June 23.

From the requests that have come in for contest sheets on Story Telling, Memory Work, Sword Drill and Better Speaking, we are going to have a fine representative group in each of the contests at each of the conventions.

A Study Course is in order ANY TIME. Recently a pastor said to me, "We just could not get to our study course in March, is it too late now to have it?" Well, the answer is **IT IS NEVER TOO LATE TO DO GOOD!** No, we have study courses every week in the year. Many of our churches now have several a year, so if you have not had one this spring, go right on and plan for one as soon as you can, then at a later time plan for another. People grow spiritually as they give themselves to study and service. Study leads to service. The Training Union is supposed to encourage study and stimulate service.

A fine meeting of the Tallahatchie Associational Training Union with more than a hundred attending was held at Sumner on Monday night, April 10th. It was the privilege of your state secretary to attend the meeting and have a part on the program. They made good plans for some definite work. Tallahatchie has a larger percentage of her churches with some Training Union work in them than most of the associations. This is due to good leadership of pastors and others. Mr. H. E. Shook is the director and is carrying on in a fine way. The District Convention meets with one of the churches in that association this year.

Jackson First has just organized a new Young People's Union for the Business College students of Jackson. A fine service for a deserving group.

Blue Mountain has organized a B. A. U. with Mrs. David H. Guyton as president. The pastor appointed a "committee on organization." This was a new idea but it worked in a fine way. Those put on this committee were not obligated to become members, but they were of the membership's most influential members, and the result of their work was a strong union set up and started on the road to success. Mr. Skilton was chairman of the committee.

## Patterson Organizes

Thanks to Mrs. Berton McGee, we have the report of a newly organized Training Union at Patterson. An adult and an Intermediate union were set up. Mrs. McGee was elected as director; Mr. Joe Tanner, associate director; Miss Doris Mae Harrington, secretary; Mr. Everett Montgomery, chorister; Miss Helen Smith, pianist. Congratulations and best wishes.

Mr. ? who is a "Jiggsite" says—"The way to fight a woman is with your hat: grab it and run."

Congratulations go to Artesia. Under the leadership of their beloved and efficient pastor, Joe Abrams, Artesia has recently organized a Junior and an Intermediate Union. Mrs. R. H. Cox was elected to the place of Intermediate leader, and Mrs. John Elliott assumes the task of Junior leader. We are happy to have these two unions join our happy family of "Training for Service Christians."

**Calotabs**

Next time you need calomel take Calotabs, the improved calomel compound tablets that make calomel-taking pleasant. Sugar-coated, agreeable, prompt, and effective. Not necessary to follow with salts. Caution: Use only as directed.

Dr. Norman W. Cox has had printed in booklet form the messages we are publishing in the Record under the standing head: "GOD DID IT."

A great many people have bought them and mailed them to soldiers. Some churches have sent them to all their men in uniform. He has received letters from soldiers around the world thanking him for them. Those who desire the printed booklet can obtain them by ordering them from him at the First Baptist Church, Meridian, Mississippi.

Single copies 10c; 11 copies \$1.00; orders of 50 or more 7½c per copy postage paid.

For Really Fast  
**Headache Relief**  
**Snap Back**  
with **STANBACK**

FOLLOW PACKAGE DIRECTIONS. SEE YOUR DOCTOR IF HEADACHES PERSIST.

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Feel like stepping out again by relieving that backache (due to fatigue and exposure). Just rub on some En-ar-co and instantly it begins its four-fold work of helping soothe that back. Pleasant. 60c and \$1 at your drug-gist. Caution: Use only as directed. National Remedy Co., N. Y. C.

## Do You Like Poetry?

By Sybil Leonard Ames

**SERENE IN THE STORM**  
**I SHALL MEET TOMORROW BRAVELY**

Companion volumes. Simple, sincere poems of the human heart. (26b) Each ..... **50 Cents**

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**BAPTIST BOOK STORE**

500 E. CAPITOL ST.  
JACKSON, MISS.

## Mother's Day and Victory Month

Sunday Is Mother's Day. Remember the Orphanage.

June Is Victory Month. Remember The Now Club

The amount needed to complete the Blue Mountain College Endowment Fund Campaign is \$69,586.

From all sections of Mississippi, assurance comes from pastors and church officials that after their churches have given their shares of the Now Club, and have helped the Orphanage on Mother's Day, they intend to center their attention and their efforts on obtaining what has been asked of them for the Blue Mountain Endowment.

Let's Wipe Out The Bonded Indebtedness in June—then on with completing the Blue Mountain College Endowment Campaign.

**Blue Mountain College**  
**Endowment Campaign Committee**



## Sunday School Department

E. C. WILLIAMS, Secretary

MISS CAROLYN MADISON, Elementary Secretary

### April Standards

During the month of April the following units became standard:

#### Classes

Boys Cadet Corps, Junior, Liberty, Mrs. John T. Wilson, teacher; Pilots, Intermediate, Jackson First, Mrs. W. B. Moore; Queen Esther, Intermediate, Hattiesburg Fifth Avenue, Mrs. J. M. Stover; Conquerors, Intermediate, Greenville First, J. G. McKee; Seeking Others, Intermediate, Clinton, Miss Eleanor V. Crone; Always Ready, Intermediate, Picayune First, E. C. Sones; 13 Year Girls, Intermediate, Picayune First, Mrs. Elverne Stevenson; 15 Year Boys, Intermediate, Picayune First, J. J. Smith; Victors, Intermediate, Picayune First, Miss Nannie L. Watts; 15 Year Girls, Intermediate, Picayune First, Mrs. C. R. Hamilton; Gleaners, Adult, Lambert, Mrs. R. W. Porter; Fidelis, Adult, Ackerman, Mrs. V. H. Hardin; Pure Gold, Intermediate, New Albany, Mrs. A. L. Beavers.

#### Departments

Beginner, Philadelphia, Mrs. R. V. Taylor, superintendent; Beginner, Poplarville, Mrs. Leo Daughdrill, superintendent; Beginner, Mendenhall, Mrs. Essie Nunnery, superintendent; Junior, Tupelo Calvary, M. E. Leake, superintendent; Intermediate, Picayune First, Mrs. Elere Gillis, superintendent.

#### Schools

Inverness, Rev. L. J. Crumby, pastor, W. A. Price, superintendent; Ruleville, Kenny Pepper, acting pastor, H. Lee Herring, superintendent; New Albany, Rev. A. B. Pierce, pastor, W. D. Winders, superintendent; Jackson Parkway, Dr. W. A. Bell, pastor, Earl Clark, superintendent; Sunflower, no pastor at present, John W. Taylor, superintendent.

#### Advanced Standard

Philadelphia is our only Advanced Standard. This came in during April also.

To the leaders of one and all of these schools, departments and classes, we extend heartiest congratulations on this excellent work of bringing these up to standard requirements. This shows good leadership.

### Our Three Conventions

Our three Sunday School Conventions are now history. We began on time Monday morning, April 24, at New Albany and closed at noon Saturday, April 29, at Brookhaven. About 1,300 people attended these three Conventions. They were pastors, general superintendents, other general officers, department officers, class officers, group captains, teachers, pupils, educational directors, ministers of music, and all the others.

The Lord was most gracious to us in permitting each of the 20 people who took part on the program of these three Conventions during the six-day period to fill his or her place on the program. Not one failed to appear.

The people of the New Albany, Philadelphia and Brookhaven churches were excellent hosts. They did everything in preparation for these Conventions that could be expected and certainly did it in a most gracious and helpful manner. We want to express to those pastors and their people our sincerest thanks for all

they did for us. We appreciate it more than we will ever be able to say.

The spirit of these Conventions was the best. All the way through the people were attentive and prayerful in their attitude toward all who spoke or directed conferences. This is one of the finest parts of any meeting. The spirit of it usually makes it or breaks it.

All the program personnel were at their best. Each program began on a high plane and remained that way all the way through. Many pastors who have attended many conventions of various kinds were kind enough to say that it was one of the best they have attended. Both South-wide and state workers had made excellent preparation for messages and conferences and each one handled the subject assigned in masterly fashion. We appreciate so much the fact that all the speakers stayed with the subject. This gave added emphasis from subject to subject on the Convention theme, which was Better Sunday Schools.

To every one who made any contribution to the program we are grateful. We trust that these Conventions will result in building better Sunday schools in Mississippi this year.

### May Emphasis

Christian Home Week, May 7-14, and Cradle Roll Day, the last Sunday in May, are the emphases in our Sunday schools for this month. Let's make these two fine parts of our program really worth while through the proper preparation in advance for them.

Of course, if they cannot be put on at the time suggested, do it at some other time during the month. These will be worth quite a bit in the helpful work being done for our children.

### Victory in June

June is getting near and with it the month for Mississippi Baptists to pay out of debt.

Won't that be a glorious time when Mississippi Baptists will be free of debt? No interest, no debt money to pay, but all receipts going to the advancement of the cause of Christ in Mississippi, the Southland, and to the ends of the earth in a great program of missions, Bible teaching, evangelism and church building.

We hope that every Sunday school superintendent in the state will feel the responsibility of taking the leadership in leading his school to set some definite Sunday in June to make a liberal offering for the Now Club so that Mississippi Baptists can be out of debt by the end of June. Every person should earnestly covet the privilege of having a part in this great task of ridding us of the shackles of debt.

Yes, June is the month for the special offering throughout the state to the Now Club. Debt free in June!

Dr. W. L. Holcomb, pastor at Forest, reports an excellent training school with 70 awards.

Rev. Don Land, 2068 South Galapo street, Denver 10, Colorado, would be interested in returning to Mississippi. Pastorless churches please take notice.

### SEPARATION

I went up to your room to get some little thing,  
And there it overtook me—all the grief  
I'd tried so hard to keep submerged.  
I'd kept my courage up, been brave and even smiling;  
Now, in the midst of all these dear, reminding things  
That courage drained away.  
It was pretense—  
This was reality  
Nothing in me was beautiful or brave.

I know not when it was He slipped into the room

And took my hand in His.  
Perhaps He'd been there all the time,  
And I had been too occupied with striving to be brave  
To sense His nearness.  
He said, "Let not your heart be troubled—  
I am always here."

I leaned my head against His breast;  
Slowly His peace filled all my anguished soul.

His was the courage,  
His the joy,  
And they were mine for just the taking.  
He filled my every need—  
I longed for no one else, not even you,  
With His hand clasped in mine.

And then, O sweet surprise, O gift of Love Divine.

He let me see His other hand.  
And there you were, your hand held fast in His.

You, I and He held close together by those pierced hands  
Enfolded, wrapped within that wondrous love.

He smiled, "Had you forgotten  
Nothing can pluck my own from out my grasp?"

O may I ever keep you close  
By keeping close to Him!

REV. G. W. NUTT (Husband)  
And Children.

Lovingly dedicated to the precious memory of our dear wife and mother, Mrs. G. W. Nutt, who went to be with Jesus, Feb. 2, 1944.

paid

### JOHN ALLEN MOORE RECEIVES DOCTORATE

Rev. John Allen Moore received his degree of Doctor of Philosophy at the Southern Theological Seminary on Friday, May 5. John Allen received his Th.M. degree in 1937 and did over a year's "residence work" for the doctorate before his appointment as missionary to Yugoslavia in 1938. Forced to give up his work nearly two years ago because of the present war, he and his wife (the former Pauline Willingham whom he married in 1940) after unspeakable hardships and breath-taking escapes, returned to this country, and John Allen resumed his graduate work. This he has completed gloriously, both in comprehensive examination and exhaustive thesis; the title of his thesis being "American Churches and the Free Church Movement in Europe."

John Allen is the son of Mr. and Mrs. W. A. Moore, of Tupelo, and a brother of Dr. Merrill D. Moore, now pastor in Nashville, and long prominent in church and educational work in the Southern Baptist Convention.

F. M. POWELL.

BR

The greatest business in the world is the growing of boys and girls. Your Baptist Orphanage is in this business. Won't you become a stockholder by making an investment in this worthy cause?

### RESOLUTIONS

On Sunday, April 30, 1944, the community of Mount Olive met in a union meeting and farewell service for Rev. Roy R. Brigrance and family and passed the following resolutions:

Whereas, God in His sovereign wisdom and grace has called His faithful servant and minister to labor in another field of service, and

Whereas, Brother Brigrance, in obedience to God's call has signified his acceptance of this other opportunity of service and ministry, and

Whereas, as a minister and religious leader, he has shown a Christ-like spirit of cooperation and Christian fellowship through the years and has evidenced his love and sympathy in times of joy and sorrow, and

Whereas, as a citizen and civic leader, he has courageously and consistently promoted the varied and united activities and projects making for a wholesome and worth while advancement and upbuilding of the best material and spiritual interest of the community, and

Whereas, the entire family has endeared itself to a host of friends and well-wishers and won an abiding place in our memory and hearts; Mrs. Brigrance as gifted and consecrated helpmeet and co-laborer, and each of the children in his, or her, own circle of playmates and associates has made a vital contribution to the advancement of the Kingdom,

Therefore, be it resolved, that we do hereby endeavor to express our appreciation and affection for Rev. Roy R. Brigrance and his family; the entire community of Mount Olive feeling a profound sense of loss at their going from our midst,

Be it further resolved, that a copy of these resolutions be given to Brother Brigrance, a copy sent to The Baptist Record, for publication, and that a copy be given to the local newspapers.

Signed,

DR. W. F. STROUD, Chairman,  
Board of Deacons  
for the Baptist Church.  
REV. JACK R. TACKETT,  
Pastor, for the Presbyterian Church.  
REV. SETH W. GRANBERRY,  
Pastor, for the Methodist Church.

### D-DAY—PRAYER DAY By Alfred Carpenter

Baptist chaplains of the anticipated second front, invasion forces, inform us that the churches in England are alert, to meet for prayer when the invasion starts.

They suggest and earnestly request our churches to do likewise.

"Our fighting men are prepared physically, and mentally," one says, "but will our military leaders and those on the home front be prepared morally and spiritually? We must look to God for victory."

Radio net-works and news services are standing by twenty-four hours daily to break this news to the world. Should not our churches be standing by in prayer and alert to gather in prayer meetings?

BR

### HOLD FAREWELL SERVICE FOR BRIGANCE

Honoring Pastor Roy Brigrance and his family as they held their last service in the Mt. Olive church, the Methodists and Presbyterians joined all the citizens in the Baptist church April 30, for a union meeting. The Mt. Olive pastor has accepted the call to Gloster. Resolutions of appreciation were adopted, setting forth the regret of the community at the loss of pastor and his family. In addition a love gift of \$60 was presented to them. As Pastor Brigrance preached his final message, he closed a successful five years' ministry in this field.—Reporter.



## GOD DID IT!

(Continued from Page One)

God had not kept my covenant and my statutes, which I have commanded thee, I will surely rend thy kingdom from thee, and will give it to thy servant." God meant what He said in that statement. Solomon had forfeited, by his disobedience and transgression, any right that he had to hope for God to perpetuate his kingdom. All of God's covenants with men and promises to them are conditional. We must meet the obligations which God's promises impose before we can reap the good harvest of the promise.

God wanted to give us, the United States and the British Empire, a kingdom of world leadership and blessing, through which all the nations of the earth would have been gloriously blessed. He had protected us and brought us to victory in 1918. He had prepared for us a world leader in Woodrow Wilson, who was to be the great Christian political prophet to further the advancement of actual democracy in the world. But we crucified Wilson. We turned to the way of our evil hearts. We, like the children of Israel of old, of whom Moses spoke, "waxed fat, and kicked . . . then forsook the God which made him and lightly esteemed the rock of his salvation." We forgot all about our obligation to the world in the name of Jesus Christ. We had grown rich. We decided to build a wall around ourselves and enjoy the riches which God had given us and let the balance of the world go to hell.

Like the children of Israel of old under the leadership of Moses, we came to the gates of the promised land and turned back. We fulfilled what Jesus said when He declared that no man who putteth His hand to the plow and looketh back is worthy of the kingdom of God. We swapped piety for pleasure. We crucified God on a cross of gold. Like the priest and the Levite in the parable of the Good Samaritan, we "passed by on the other side." We had more gold and more of the gadgets which 20th century invention has created than all the world combined. We did not have the time to bother with God. We would not fulfill His mission for us in the world. Pearl Harbor was the startling stroke of the lightning of divine justice afflicting America for her sin. It was the terrifying experience of judgment overtaking a nation's folly.

For 23 years we had been begging God to damn us as a nation. We had invoked the course of His righteous wrath upon us for our folly. We had turned from the joy and strength of sobriety unto the sewer ditch of drunkenness. We despised honest toil and revelled in the fool's gold riches which gambling promises.

In 1918, God offered us the kingdom of world leadership. He took the sceptre out of the hands of the German Kaiser and besought Great Britain and the United States to wield it. He called us to create a world order wherein dwelleth righteousness and equity. He begged us to follow a program that would have prevented World War II and have given the world the blessedness of a century of peace.

We spurned our opportunity. We gave ourselves in this country to the sordidness of indulgence behind the walls of national isolationism while

England invited disaster through playing the dangerous game of international power politics. God was forgotten. We acted as though we were international atheists instead of the prophets anointed to proclaim the holy passion of a holy God.

When God could get no cooperation out of us, He took the sceptre which He had offered to us and which we had despised, and fifteen years later, placed it in the hands of a moron corporal in the German Kaiser's army, Adolf Hitler.

Many of our people resent the implication that God has had anything to do with using Adolf Hitler. Those who protest that a righteous God would not demean Himself by stooping to use one like Hitler as the instrument of His judgment to punish the folly of the nations whom He had wanted to use for a better purpose have forgotten the Book of Habakkuk. Habakkuk faced the same problem when the voice of the Lord declared, "For, lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwelling places that are not theirs." Habakkuk frankly recognized the sinfulness of his people, Israel, but at the same time, he knew that the iniquity of the Chaldeans was far worse. He could not reconcile a holy God using the worst to chastise those whose guilt was less than the iniquity of the chastiser. But God, in the Book of Habakkuk, makes it very plain that the chastiser is doomed because of his wickedness. However, in his sore wrath against those who were to have been the instruments of God, he afflicts the unrighteous for the sins for which they must suffer. Yes, Hitler was doomed to failure from the start. God would not let him win. But before he will be destroyed, the English and American people must suffer dreadfully at his hands because of their sinful folly in following a course that enabled him to acquire the power to severely hurt them.

We have, therefore, since Adolf Hitler marched into Poland, in 1939, and the Japanese smote us in their sneak attack at Pearl Harbor, in December, 1941, been reaping what we had sown. For 23 years, we had been asking for what we got on that fateful first Sunday in December, 1941.

In spite of our folly, God has saved us since Pearl Harbor. We have not saved ourselves. It is God who has delivered us. The lack of alertness at Pearl Harbor is a symbol of our lack of alertness as a nation. The sordid story of the misbehavior of those who were charged with our defense is but the symbol of our own spiritual infidelity. We hate the sneaking treachery of the Japs. It is to be condemned in unmeasured scorn. At the same time, we need to remember that the Japs could not have succeeded in their base treachery had we been faithful to our mission under God, as a people. Theirs was an offense against international decency. Ours had been a national rebellion against the God who had prepared us and made us ready in 1918 for a great world mission. Theirs was a political and military treachery. Ours had been a moral and spiritual treachery.

But God has not abandoned His purpose for this nation. He is taking us through the furnace of a great affliction that He may purge us of our iniquity and use us for the ac-

complishment of the great purposes of His kingdom. If the Japs had only known, they could have occupied the Hawaiian Islands in December, 1941. They hurt us far more than they knew. God saved us from them. Since then, He has saved us at the battle of Midway. He saved us in the South Pacific. He has saved us in North Africa. He saved us at Sorrento. He has saved us not for what we have deserved but for His purpose to be worked out. And when the great victory is won at the end of this war, it will be God, and not we ourselves, who did it.

We must suffer much for our sins. We still have a dreadful price to pay for the folly of our iniquity. We still have not repented as we should. Any country that will not ration beer but does ration Bibles is asking for additional disaster. Those who will not ration beverage wine but require ration stamps for grape juice to be used in the Lord's supper on Communion Sundays are invoking the wrath of God. The foolishness and vanity of our people still scorn God too much. The God of history teaches us that judgment cannot be escaped, and whosoever sins must reap, inescapably, the consequences which his guilt creates.

God's greater deliverance waits. He is calling upon us to repent. Nineteen hundred and forty-four will prove to be the year of our blood bath. We have not really begun to suffer yet. God wants to help us, but the sins of the nation prevent His greatest help.

Our greatest task lies ahead. It will be found in the use we make of the victory which God is going to give us.

How and when will the war end? A man does a dangerous thing to get out on a limb and prophesy an answer to such a question. I have absolute confidence, however, in my prophecy in answer to this fateful question. Two things are going to decide, and two things only, how and when the war will end.

First, if enough of the American people really repent of their sin, if enough of them actually get on God's side and thoroughly commit themselves to the mind and spirit of Jesus Christ as the dominant authority in their lives so that their influence will determine the peace that will follow the war, God will bring this war to an end the day that happens. God only knows whether that is going to happen. It is the responsibility of every patriotic Christian, as far as he is concerned, to repent and completely surrender himself to the mastery of Christ in his life. A post-war peace where the decisions are determined by the mind and spirit of Christ will give to the world a century and more of glorious peace.

During these days while this war is in progress, God is giving us our opportunity to repent. If we despise this opportunity, if enough of us refuse to follow the leadership of Christ, and God knows whether we will or we will not, then sometime within the next two or three years, there will come another Armistice. The United Nations will gain a temporary victory. That victory and the cessation of hostilities which will follow will give us an interlude during which the nations of the world will prepare themselves for a Third World War which will be worse than its two predecessors. Unless Jesus comes in the meantime, and unless enough of

## KNOW YOUR BIBLE

QUIZ QUESTIONS FOR TEACHER AND CLASS

(Correct answers on Page Fifteen.)

1. Can you name a mother in the Bible, who, each year made her son a new coat, and the name of the son who received it?
2. Where in the Bible will you find the name of the man who was the owner of the largest number of horses and horsemen?
3. David did not write all of the 150 Psalms which are generally credited to him. How many did he write, and who wrote the others?
4. How would you analyze the first five books of the Old Testament (known as the Pentateuch)?

## ALL SAN ANTONIO RELIGIOUS GROUPS TO HAVE INVASION DAY PRAYER PROGRAM

San Antonio, Texas—(RNS)—All religious faiths here—Protestant, Roman Catholic and Jewish, white and colored—have united in announcing a program of prayer, meditation and confession on "D-Day"—the day on which the Allies invade Hitler's Europe.

Acting through an interdenominational committee, the churches plan to keep their sanctuaries open throughout the day of the invasion and, wherever possible, to hold special services that evening. The churches similarly would be kept open on immediately succeeding days.

The group also asked that all persons pause in their activities, wherever they are, for at least three minutes of prayer immediately upon announcement that the invasion has begun.

—BR—

**Remember your Baptist Orphanage** is in a life making and life saving business, and provides a home for the purpose of bringing to a successful maturity the lives God has made and which He has placed in their charge. The strong body, strong mind and strong character are three of the needs of life which the Orphanage is trying to supply.

us repent to give the world a Christian peace, then the world is doomed to the recurrence of these terrible wars.

Whether we have a real peace or a truce to prepare for another global Armageddon altogether depends on whether the American and the English people decide to continue to walk in darkness or awaken and follow the light that is in Christ.

What does God want of our nation to realize His purpose? He wants us to apply the truth and spirit of Jesus Christ to our domestic relationships within America and to our international responsibilities outside our native land. The prayer of each of us should be:

"God of our fathers, know of old, Lord of our far-flung battle line, Beneath whose awful hand we hold Dominion over palm and pine: Lord God of Hosts, be with us yet, Lest we forget, lest we forget!"

"The tumult and the shouting dies, The captains and the kings depart; Still stands Thine ancient sacrifice, And humble and a contrite heart. Lord God of Hosts, be with us yet, Lest we forget, lest we forget!"

(The End)



## Sunday School Lesson

Prepared by Bracey Campbell

Lesson for May 14

PAUL IN THESSALONICA

Acts 17:1-10; I Thessalonians

### I. Location.

In our last lesson we found the Apostle at Philippi, in the ancient kingdom of Macedonia. There is where he had won the first convert in the continent of Europe, where he had been beaten and imprisoned, where had occurred the wonderful conversion of the jailer, where there had grown the church which had so often and so substantially ministered to the needs of Paul. But now he is going away from it, his back still upon his home, headed along the Ignatian road which "ran from Byzantium to the Adriatic." Down this road 33 miles to the city of Amphipolis, 30 miles farther to the city of Appolonia, and then, 37 miles still farther down to the city of Thessalonica.

Here he made stay. Why? Perhaps the cities which he had bypassed were without synagogues, perhaps they were smaller, and he judged himself to have time to stop at only the most important ones. Of course these are merely conjectures, but I love to let my own heart play with the thought that Paul sought yet the city with the synagogue, for, though he had definitely turned to the Gentile world as the sphere of his missionary activities, he still invariably preached to the Jew first, wherever he could find the Jew. At least Thessalonica was on the highway. He leaves it shortly to go to a city on the biway, but Thessalonica itself was on the highway. Its ancient name was Therme, so named because of the hot springs in its vicinity. The ancient city had died, and at about the end of the first third of the fourth century B. C., it had been refounded by Cassandra, a brother-in-law of Alexander, and named for Thessalonica, the sister of Alexander.

### II. Occupation.

He went to the synagogue. Can you beat that, now? Paul believed that was the best course for him. He knew it would get him into trouble; at least, he knew it always had done so, but he went to the synagogue. The synagogue was the institution of the Jews, and the Jews had caused him trouble everywhere. All the persecution this man had suffered was at the hands of the Jews, in every Asian city where he had labored. Here now he was amid new scenes in a new continent where he could turn a new left and begin after a new fashion; but "They came to Thessalonica, where was a synagogue of the Jews: and Paul, as his custom was, went in unto them, and for three sabbath days reasoned with them from the scriptures" (Acts 17:2). They are going to kick him out from the midst of them pretty soon, but he will "reason with them from the scriptures" as long as they refrain from violence against him. They will chase him off, but the time will come when he will write an epistle to a church in Rome and in the midst of that epistle will say: "I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Spirit, that

I have great sorrow and unceasing pain in my heart. For I could wish that I were anathema from Christ for my brethren's sake, my kinsmen according to the flesh: who are Israelites" (Rom. 9:1, 2). So he went in to the Jews at Thessalonica.

### III. Vocation.

"Reasoned with them from the scriptures, opening and alleging that it behooved the Christ to suffer, and to rise again from the dead; and that 'This Jesus, whom I proclaim unto you, is the Christ'" (Acts 17:2, 3). "Opening," that's what he did first. The words translated "opening" is Luke's peculiar possession. He uses it in only one other place (Luke 24:32), and we have the extent of its use in the New Testament. What our Lord did for these Jews of Thessalonica is the same that Jesus did for the disciples who walked the Emmaus road. The word simply means, making plain, giving an exposition, expounding. "Alleging," that's what he did next, and it does not mean merely that he made a dogmatic affirmation. The word means getting out in order, and displaying in logical and maybe in chronological sequence. Paul took up their scriptures, the Jews' scriptures, the Old Testament scriptures, and explained them, opened them, and he did so by a sequence of arrangement, laying out before them the relation of this part to that, of that to the other; of the law to the prophets, and of the law and the prophets to the Psalms and devotional writings.

He made two declarations in that synagogue. I. According to their scriptures, Messiah must suffer and rise again from the dead. This diminutive man of the weak eyes and otherwise mean appearance had the audacity to tell these Jews that their Messiah, their Christ, according to their scriptures, must suffer death and rise again from the dead. Before Paul told these Jews the story of Jesus he labored to make them understand that the Christ had been declared by the Old Testament, in every deviation of it, to be a man who must suffer death and rise again from the dead. Now, this was exactly what the Jew had failed to understand his scriptures to teach. In striving to explain his scriptures, the Jewish rabbi of Paul's day had come upon a difficulty in such passages as Isaiah 53, and there had grown up a school which taught that there were to be two Messiahs—one a suffering Messiah, another, a conquering Messiah, winning battles, campaigns, wars; establishing a great political kingdom and leading the Jews, the members of the master race, the Jews, the favored sons of heaven, in a campaign of conquest and in successive millennia of world domination the mere contemplation of which would have delighted the heart of a Hitler and choked the emperor of our little brown brothers with transports of anticipatory delight. And Paul had to dissipate this misconception, get his Jewish kinsmen down, or rather, up, from that gross material conception of the Christ, up to the lofty conception of One who set spiritual values above, high above, material ones, and whose life, because He died on behalf of our sins and rose again because we were justified, was as high above the life of devotion to the material in heaven is high above the earth, as the heart of God is above the heart of the devil.

Dear young brother John the Baptist seems to me to have been a

bit confused by this same problem. "Art Thou He that cometh, or look we for another?" This question did not reveal John's ignorance of the prophets, but his familiarity with them, and his sense of difficulty. He had declared Jesus to be the Christ, and he had been convinced of the truth of his declaration; but he heard of no mighty manifestations of power by which the scepter should be wrenched from the hands of the Roman tyrant.

But this was the task God set before Paul: To teach the Jews that it behooved the Christ to suffer and to rise again from the dead. Here Paul is undertaking to discharge his God-imposed duty. From our knowledge of the man, we may confidently say that he went all-out in his effort to do it. What scriptures he used first and in what order he used them, we may not know; but we may be very sure that he left no pertinent passage unopened. When he had made a demonstration of this twin proposition, he passed to: 2. "This Jesus Whom I proclaim unto you is the Christ."

"I have shown you what characteristics, qualifications, and conduct must distinguish our Messiah, now I shall tell you the story of a man who meets all these requirements with flawless perfection." And he told them the story of Jesus. I am sure that he went over that story, incident by incident, circumstance by circumstance, capping and climaxing it by the clinching story of his own meeting with the risen Lord, who answered his anxious question, "Who art Thou, Lord?" in the never-to-be-forgotten words, "I am Jesus."

### IV. Victory. Trial and Triumph.

Trial springing out of the zeal of the Jews. They roused a mob. They yelled, "Lookit! These guys have turned the world upside down everywhere they've been. Now, here they come, running our government down and trying to get up a rebellion in favor of a king Jesus. Let's chase them out of here!" And they did it.

But look what else followed! The Thessalonian church became a centre from which the gospel sounded forth through the whole region, and the members of it had cause for rejoicing in the changed conditions which enabled the man who had won them to write them, "Ye turned unto God from idols, to serve a living and true God, and to wait for His Son from heaven."

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### TROY C. ESTES

Troy C. Estes, son of Ben David and Mary Jane Young Estes, was born near Plantersville, Mississippi, March 13, 1894, and passed away from this life April 18, 1944. He was a most noble son, brother, and a Christian friend to all and loved by all who knew him. He served our country in the war of 1917, being in the army of occupation in Germany almost one year, and since 1919 was one of Lee county's and Tupelo's noblest citizens. Being a member of the Bissell Baptist Church, he served well as a deacon and Sunday school teacher. He was a regular tither in his church work from the time of his first salary at 21 years of age.

He also was a true and tried Mason of the highest type. Many of his friends as well as his loved ones gladly proclaim that Troy C. Estes was the best all-round man they have ever known.

Surviving are: Four brothers: L. A. Estes, Birmingham, Alabama; B. J. Estes, Plantersville; Rev. Ellis D. Estes, Eupora, and Chaplain Carel O. Estes, U. S. Navy; four sisters, Mrs. J. B. Leslie, Tupelo; Mrs. F. F. Kelly, Pontotoc; Mrs. Ila Woolley, Tupelo, and Mrs. John H. Little, Pontotoc, with a host of relatives and friends, who will do well to follow his example as a Christian gentleman, a loyal church worker and a Mason. His favorite Psalm was 77.

The Masonic Order had charge of the funeral at the grave in Union cemetery. —F. V. McFadridge, former pastor; S. S. Kelly, pastor; W. A. Pickens, Sunday school superintendent, Bissell church.

**LAST CALL--**  
*for Vacation Bible School!*

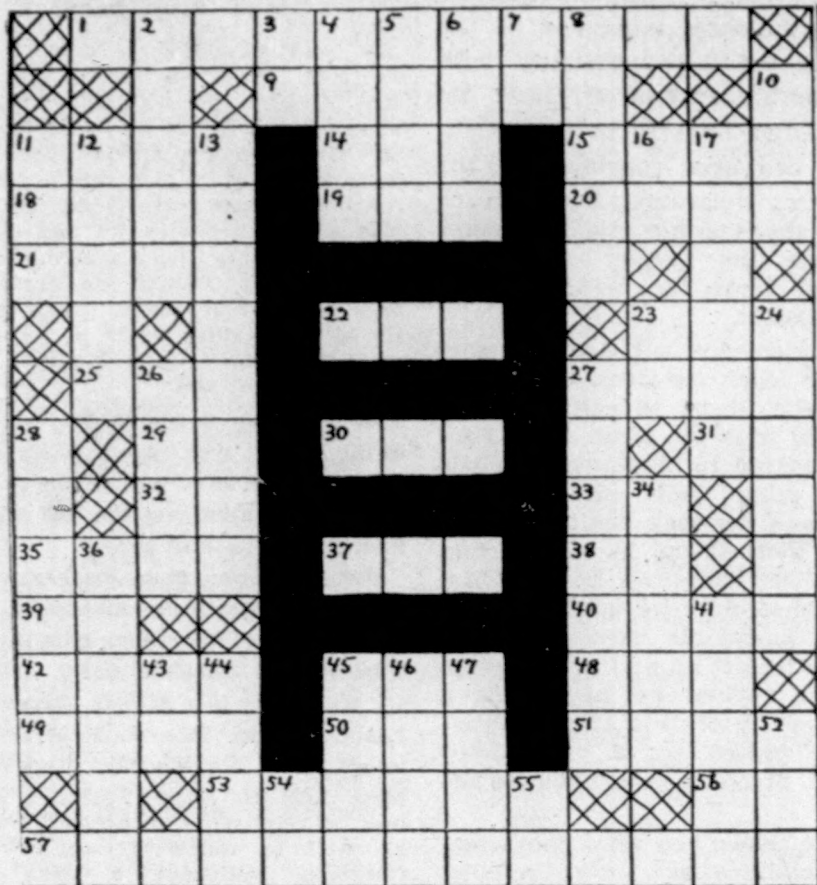
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## OUR CROSSWORD PUZZLE



"And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it."—Gen. 28:12.

## ACROSS

- 1 Subject of this puzzle.
- 9 "the top of it reached to . . ."
- 11 "this is the . . . of heaven."
- 14 A king of Midian, Num. 31:8.
- 15 "And . . . hated Jacob."
- 18 Spoken.
- 19 A friend of David, I Kings 1:8.
- 20 American educationist.
- 21 Famous Bible illustrator.
- 22 "and poured . . . upon the top of it," Gen. 28:18.
- 23 Central state.
- 25 Chemical suffix.
- 27 "Make thee a fiery serpent, and set it upon a . . ." Num. 21:8.
- 29 Article.
- 30 "the name of that city was called . . . at the first," Gen. 28:19.
- 31 Mark was one.
- 32 Sinai was one.
- 33 Left hand.
- 35 Unfolds.
- 37 "Jacob vowed a . . ." Gen. 28:20.
- 38 Note.
- 39 Nickel.
- 40 City in Russia; lore (anag.).
- 42 Valley in which David killed Goliath, I Sam. 17:19.
- 45 Away.
- 48 Belgian French (abbr.).
- 49 Turn about.
- 50 Purpose.
- 51 Clip.
- 53 "And he dreamed, and behold a . . . set up on the earth."
- 56 Dialect of Eastern Assam.
- 57 "And Jacob went out . . . and went toward Haran."

## DOWN

- 2 Jacob built this, Gen. 35:7.
- 3 Exclamation.
- 4 It was here that Israel sang, "Spring up, O well," Num. 21:16.
- 5 Gideon said, "wherewith shall I . . ."

## ANSWERS TO LAST WEEK

IN MEMORY OF  
MRS. ARTIE STRINGER  
Tylertown, Mississippi

In the measureless realm of time how brief is our earthly life, yet how momentous and eternal its issues.

As we pay tribute to our Christian friend, Mrs. Artie Stringer, who has entered into what we call "The Eternal Sleep" but which we know by God's blessed promise is only an entrance into a better, fuller life, we realize that words are inadequate to express our appreciation of one who rendered such willing service for humanity. Her touch was ever gentle, her words kind and encouraging, her smile radiant, her heart sympathetic and understanding, her prayers a benediction to all. Surely to have known her was to have loved her.

Out of life's garden where bloometh  
Flowers of wonderful hue,  
God planted a rose of rare beauty  
The soul of our friend Artie, so true.  
He watched it unfold its petals,  
As day by day it grew,  
Warmed by the rays of sunlight,  
And kissed by the evening dew.  
It wafted its own sweet message,  
On wings, like a carrier dove  
To hearts and lives of others,  
A message of Faith, Hope and Love,  
And when one day Death threatened  
To touch it with withering blight,  
The Father Himself stooped earthward  
And plucked this fair one from our sight.  
But He left the perfume with us  
Of this blossom, sweet and rare,  
Which transplanted, blooms eternal  
In His heavenly garden fair.

Mrs. Stringer, our Woman's Missionary Society misses you, your presence, your counsel, your prayers. Your smiles will linger with us as from a friend who cares. When we were in sorrow and dark hours stewed our paths, through you we could see Jesus and our pain was cut in half. Your prayers were always ready and you never lacked for words from the many blessings granted. We know that you are in heaven and yet, we miss you so we thank the Lord we have known you as onward our W. M. S. will go.

MRS. J. E. PIGOTT,  
MRS. N. A. McELVEEN,  
MRS. W. A. HINSON,  
Committee,  
Tylertown Baptist W. M. S.

MAIN STREET CHURCH GOES  
FORWARD

It was my privilege to supply for three months as pastor of Main Street church in Hattiesburg. This is the first real pastoral work I have done in a good while, and I enjoyed it immensely. The people treated us with every consideration and were as appreciative and cooperative as people could be. They have an excellent group of deacons, and the business is managed in a fine democratic spirit. There were six baptized and two more received for baptism at the last service. Six received by letter. We ordained one deacon and licensed one preacher, a soldier boy. The prayer meeting was said to be the best attended in years. I taught in three training courses. The financial receipts for all causes were larger than for the same period last year. They expect to have a pastor soon.—P. L. Lipsey.

Mississippi Baptists had enough of the spirit of Christ in their hearts to be concerned about homeless children. For this reason the Baptist Orphanage was established. Mississippi Baptists are still concerned about their welfare, support and training. That is why they will make a liberal offering for their support on Mother's Day.

## 25 Years Ago

Rev. T. L. Holcomb began his work at Columbia the first Sunday in May, having returned from overseas service as "Y" secretary.

On a recent Sunday night Dr. Theodore Whitfield baptized the one-thousandth member of the First church at McComb. In the eight years of his pastorate there have been 840 additions, net gain nearly 500. With two other Baptist churches in McComb with about 400 members each, it begins to look like a pretty good town.

The Second church at Columbus after a visit by the budget man adopted the budget and assumed the support of their own church for the future, relieving the board. They have also determined to pay off the \$1,300 debt on the pastor's home. Brother A. H. McGregor is pastor and the whole church is feeling good.

Secretary R. B. Gunter, President J. L. Johnson and Dr. J. T. Christian on behalf of the Education Commission made a raid on the Baptist churches in Meridian Sunday and Monday. They will make a report of results later.

Rev. W. A. Sullivan resigned the pastorate of the church at Belzoni last Sunday, having accepted a call to the church at Chaplin, Ky., near Louisville.

It is interesting to see how beautifully Pastor O. P. Estes and his splendid wife fit into the pastorate at Lyon. Pastor W. M. Bostick of Winona is with him in a meeting now.

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Israel?" Judges 6:15.

- 6 507.
- 7 Note.
- 8 Esau became this of Jacob.
- 10 "because the . . . was set."
- 11 "then shall the Lord be my . . ."
- 12 "and, lo, my sheaf . . ."
- 13 "and the . . . shall melt with fervent heat," 2 Peter 3:10.
- 16 Continent.
- 17 "and behold the . . . of God."
- 23 City of Egypt, Jer. 46:25.
- 24 "And he called the name of that place . . ."
- 26 "Thy . . . shall be called no more Jacob, but Israel," Gen. 32:28.
- 27 "he took of the stones of that place, and put them for his . . ."
- 28 What Jacob had for 27 down.
- 34 It was on the way to this place that Jacob had his dream.
- 36 "And this stone, which I have set for a . . ."
- 41 David's eldest brother, I Sam. 16:6.
- 43 Gold.
- 44 "Yet are they turned about with a very small . . ." Jas 3:4.
- 45 "the leaf shall . . ." Jer. 8:13.
- 46 " . . . on white asses," Judges 5:10.
- 47 "Now an . . . is the tenth part of an ephah," Ex. 16:36.
- 52 Genus of grasses.
- 54 Fifth month of Jewish year.
- 55 Recording secretary.

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# SOME GREAT BIBLE DOCTRINES

(Continued from Page One)

nal life is a present possession for such a person. Again in Romans 8:1, we find in the original, "There is therefore now no condemnation to those who are in Christ Jesus." Somebody who believed that a saved person could be lost, slipped that qualifying clause, "who walk not after the flesh but after the Spirit," into the English translation. It sounded too strong for one who believed that Christ does not do a complete work of salvation when He saves. That passage harmonizes with others such as John 6:40, which says: "And this is the will of Him who sent me, that everyone which seeth the Son and believeth on Him, may have everlasting life, and I will raise him up at the last day."

Also in John 10:28, we read: "And I give unto them eternal life, and they shall never perish, and no one shall seize them out of my hand. My Father, who gave them to me is greater than all; and no one is able to seize (pluck) them out of my Father's hand." When Jesus said "not any one" was able to seize them out of His hand, surely He included the devil in the "not any one"; therefore, the saved person can rest securely in his confidence that he is going to heaven, and the devil can not help himself. Paul had that same assurance when he said, "For I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day"—II Timothy 1:12. He must have felt the same assurance when he said: "For I am persuaded, that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Romans 8:38, 39. This is the kind of salvation that means **The Final Security of Christians.**

Jesus is the good shepherd responsible for His sheep. If one sheep is lost, it means the dishonor of the shepherd. It is His responsibility not only to save but to keep saved. If the devil can get one saved person out of the hands of Christ, he can get more than one; yea, he can get multitudes, which could mean that those finally saved, would be saved by the grace of the devil who could have seized them and did not.

The confusion of people on this subject is due to a lack of understanding the plan of salvation which is offered us in Christ. It is either all of grace, or all of works, or partly of grace and partly of works. In Romans 3:28 we find, "Therefore we conclude that a man is justified by faith apart from works of law." That destroys the possibility of salvation by works.

Now let us see about the mixture of grace and works. In Ephesians 2:8-10, we find, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." If this passage of Scripture is true, there is no mixture of grace and works; hence salvation is all of grace. "And if by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works, then it is no more grace; otherwise work is no more work"—Romans 11:6. This means that when Christ saves us, He "redeems us from all iniquities," past present and future—

## FAR OFF FOLLOWERS

Luke 22:54-62

Rev. J. H. Pennebaker

The four gospels give much prominence to the events in the last week of Jesus' life, and this is natural in that all that He did during His ministry pointed to that event for which He came into the world, His death on Calvary. After the Lord's Supper and the agony in Gethsemane, we hear nothing of the eleven until after the resurrection, save Peter who denied Him and John the beloved disciple who stayed by until the end. The desertion of the disciples is surprising in view of their very positive confirmation of Peter's avowal, "If I should die with thee, I will not deny thee in any wise. So said they all." Mark 14:31. Words are easy to say, action is often much more difficult. Hence when the soldiers led Jesus away Mark tells us "they all left Him and fled."

Of all those who companied with Jesus the one who should have been most dependable was Simon Peter. He was not timid or backward, he was the spokesman for the twelve, and he was one of the inner circle of three whom Jesus took with Him on special occasions. Nevertheless he fled with the others when Jesus was taken away to be tried. However, it was not in his nature to stay in hiding, and thus we find him coming back out of curiosity "to see the end." One of the most pathetic lines in sacred writ is that verse which reads: "And Peter followed afar off." Can it be that this is the same Simon Peter who with Andrew his brother left their nets straightway and followed Jesus? The same who made the great confession "Thou art the Christ, the son of the living God"? How far he had fallen! Instead of following closely he follows afar off, makes himself liable to the gross sin of outright denial. It is doubtful if at the outset he ever intended to deny his Lord, but seeds had been sown which were sure to bear fruit.

Let us look just a moment at the steps intentionally or otherwise that

Titus 2:13, 14. And if He does that, what is there left that can cause us to be lost? Moreover, we are told in Hebrews 9:12 that He went into the holy place through His own blood and obtained **eternal redemption.**

If a saved soul can be lost, then Christ will have to revise His statement found in Matthew 7:27.

Here He represents Himself as driving the wicked away and saying, "I never knew you"; but if they had been saved and lost, He has known them.

If a saved person can be lost by not meeting any requirements under heaven, by whatever nature, he is of all persons most miserable. He may go to bed one night without meeting the requirements to perpetuate his salvation, and die from heart trouble before morning. Then all of his labor is in vain. Thank God our salvation is not like that. "We are kept by the power of God unto salvation."

Another cause of confusion on this subject is the falling away of counterfeit Christians. Such people are described in I John 2:19, "They went out from us because they were not of us. If they had been of us they no doubt would have continued with us." Those who go away are not genuine, but make-believe Christians. All those who have been born again will be eternally secure with Christ throughout eternity.

Peter took:

1. He had been self-seeking. He always liked to be in the limelight, occupying the leading place.

2. He was too self-confident. A certain amount of self-confidence is necessary to a successful life, but one can be too sure of himself. There is need for one to remind himself of the injunction of the great apostle, "Let him who thinketh he standeth take heed lest he fall." I Cor. 10:12.

3. He had slept when he should have watched and prayed. Did not heed the request of his Savior, who was about to suffer in the garden, "Stay ye here and watch while I go yonder and pray."

4. He had ventured into evil company as one of them. These steps though not dangerous looking at first were sure to bear fruit (1) in following afar off, (2) in outright denial. Men fall in private long before they fall in public.

What's wrong in following afar off?

First, one who follows afar off is taking the road that is almost certain to lead to denial. Such denial is seldom intended at first. But Peter made the fatal mistake of trying to be unrecognized, to keep his religion to himself and not be openly counted as a follower of Jesus. Had he stayed near the Master he would not have been subjected to questions that ruffled and confused him. Where was the courage that made him speak boldly before the other disciples? Where was that bravery that caused him to cut off Malchus' ear? What about the warning that Jesus had sounded not long before: "Satan asked to have you that he might sift you as wheat, but I have made supplication for you that thy faith fail thee not..." Luke 22:31, 32. Denial need not be only with the lips. The wrong kind of company, questionable amusements are as clear a denial of Christ as words.

Second, the far off follower is certain sooner or later to find himself in the midst of Christ's enemies or counted as one of them. John stayed close to his Master and near Him while the trial was going on. Peter could have been there too, but instead he took his place with the officers who arrested Jesus and was warming himself at the enemies' fire. In this way he thought he would escape notice. He said nothing whatever, as far as we know, against Jesus. He simply kept silent. He wanted to be alone. This is so characteristic of the errant, far off followers, those who have become cold, indifferent. They are usually the ones who are touchy, sensitive, hard to approach. They are the ones who say, "I go to certain places others go, but I don't indulge in all the things they do." But what positive force are you for Christ? What advantage is your type of Christianity over the way of life of those with whom you associate? It is always dangerous for the Christian to warm himself, as it were, by the enemies' fire. Not one word of assent did Peter give to the charges that were made against Jesus, yet not one word of indignation or protest. He just kept silent, because he was in the wrong company, following afar off. Many a person once active, loyal, dependable, is now simply a name on some church roll.

Third, the far off follower misses the warmth and glow that close fellowship brings. It would have been practically impossible for Peter to have sinned had he remained close

## Answers To

### Know Your Bible

Feature on page 12.

1. (Mother, and new coat): The mother's name was Hannah, and each year she brought a new coat to her son Samuel. (See I Samuel 2:19.)

2. (Owner of horses and horsemen): King Solomon was the man, and he owned four thousand horses, and twelve thousand horsemen. (See 2 Chronicles 9:25.)

3. (David did not write all the Psalms): Of the 150 Psalms, only one-half (or 75) were written by David. Asaph is credited with 12; 11 to the Korahites; 2 ascribed to Solomon, and one to Moses, the remainder being classified as widows, source being unknown.

4. (Analyzing Old Testament, first five books): No. 1, Genesis: Account of creation, history of the human race, and story of patriarchs. No. 2, Exodus: Account of the exodus and the giving of the moral law by Moses. No. 3, Leviticus: Development of the nation and institution of priestly law. No. 4, Numbers: Further development and institution of social and political law. No. 5, Deuteronomy: Recapitulation of the history and the law.

(Continued in next week's issue)

to Jesus, and furthermore no harm would have come to him. It is never very difficult to get the close follower to render service. For him the print of the nails, the sword thrust, the scars left by the crown of thorns are too plain, and there rises from the very depths of his heart the cry:

"All that Thou hast suffered for me, What can I do for You?"

We speak of patriotism and loyalty. Where is it? Far off patriots are altogether too numerous, hence the black market and flagrant violations of restrictions that are designed to bring the day of victory nearer. The kingdom tarries and the conquest of the world in His name is hindered because altogether too many Christians are following afar off.

What encouragement is there for the far off follower? As much as there was for Peter.

1. There must be genuine repentance. When Peter came to himself, the remembrance of Jesus' words, and the look of his Lord as he passed out into the night went straight to his heart like an arrow. Out into the darkness he stumbled and there permitted his tears of repentance to flow freely. How different the reaction of Judas to his vile deed. He took his own life.

2. Restoration was now possible, and it was completed by the sea of Galilee after the Lord's resurrection. John 21:15f.

3. Change in Peter was permanent. This is evident in the story of what happened at Pentecost, and in his life of devotion and service until he met a martyr's death. He warned others against the snare into which he had fallen. I Peter 3:15, 5:6-10.

What about you today? Not a great chasm between the close and far off follower, hence it is imperative that we take heed how we stand. Well might the words of that hymn by William Cowper express the yearning of every earnest heart:

"O for a closer walk with God,  
A calm and heav'nly frame,  
A light to shine upon the road,  
That leads me to the Lamb."



# PRO — CON

## LET'S ADOPT THE REVISION

I am confident that an unprejudiced study of the suggestions of the Committee on Revision of the Constitution and By-Laws of the Southern Baptist Convention will convince one of the wisdom of these suggested changes. I wish to call attention especially to the suggested changes in Article V of the constitution.

Article V in the present constitution calls for 19 members of the Foreign Mission Board from Virginia and 17 members from the other states of the Southern Baptist Convention territory, 19 members of the Home Mission Board from Georgia and 18 members from the other states of the Convention territory, 19 members of the Annuity Board from Texas and 17 members from the rest of the Convention territory, 19 members of the Sunday School Board from Tennessee and 18 state members. This provision is dangerous to Baptist fellowship. It permits the members of these various Boards living in the state where the headquarters of the Board are located to control the activities and determine policies of that particular Board. Now, let's suppose for instance that the Baptists of Virginia should become modernists in their theology or liberals in their church polity, then the doctrinal emphasis and church polity of our whole foreign mission program would be determined by the representatives on the Foreign Mission Board from Virginia. The same danger would apply to any other of our boards, if the Baptists of the state in which the board is located held views not shared by Southern Baptists generally.

Article V in the present constitution provides inequitable representation on the various Boards. Using the Foreign Mission Board as an example, it is not just that the 286,554 Baptists in Virginia should have 19 representatives on that board while the other 5,080,575 Southern Baptists should have only 17 representatives. Under the present constitutional provision Virginia, Maryland and the District of Columbia with a few over 300,000 members have 21 members of the Foreign Mission Board, while the more than 5,000,000 members in the rest of the Convention territory have only 15 members. The Baptists from all over the Convention territory have provided their part of the missionary contributions and missionary recruits, and should have their part of representation on the Foreign Mission Board. What has been said concerning the Foreign Mission Board applies also to each of the other boards.

The change suggested by the committee provides that each of the Boards shall consist of one member from each cooperating state, six members from the state in which the Board is located, and ten additional members to be selected from the Convention territory at large. This provision will permit the convention to elect an additional member from each of those states having a membership of 250,000 or more, and thus distribute the membership on the various boards over the territory of the Convention. It seems to me that there are at least two distinct advantages in this distribution of membership on the boards. In the first place,

## PROPOSED CHANGES IN THE CONSTITUTION AND BY-LAWS

By E. P. Alldredge, M.A., D.D.,  
Secretary Department of Survey,  
Statistics and Information  
Baptist Sunday School Board,  
Nashville, Tennessee

I am giving notice that I intend to offer the following motion at the forthcoming meeting of the Southern Baptist Convention at Atlanta, Georgia, May 16, 1944:

"As a substitute for the report of the Committee on the Revision of the Constitution and By-Laws, it is moved that the present proposals be rejected and that a new committee of not more than nine members, including the president of the Convention who shall be chairman of the committee, shall be appointed: (1) To make a thorough-going study of all needed changes in the Constitution and By-Laws of the Convention; and (2) to confer with the representatives of all the Boards, Agencies and Institutions of the Convention and to give special consideration to the charter rights of the same; and (3) to draft and present to this Convention in 1945, the wisest and best changes in the Constitution and By-Laws of this Convention which this new committee can make in keeping with the history, work and time-honored principles of Baptist polity."

I am offering this substitute motion for three reasons:

1. The proposed changes which are being presented by the committee, Dr. L. E. Barton, chairman, offer a number of wise provisions but they are incomplete. Several other changes must be dealt with, sooner or later. Why not consider all needed changes at the same time?

2. The proposed changes now offered by the Barton committee were worked out without any real conference with the boards, institutions and agencies of the Convention and without due consideration of the charter it will bring new ideas concerning the work of the boards from the Convention territory as a whole. For instance, most of the work of the Home Mission Board is done outside of Georgia. It will enrich the program of Home Missions to have additional representatives on the board from the territory in which the major portion of Home Mission work is being done. This would apply also to the work of the Sunday School Board and the Relief and Annuity Board.

In the second place, it would be a distinct blessing in the promotion of our work to have additional members of the boards in the states having large Baptist constituency. Two voices, speaking with the enthusiasm of accurate, inside information, would certainly be more than twice as effective in promoting the work. It is here that the suggestion for rotation of membership on the boards has its value. When a member has served two full terms, to put a new member on the board in his place would provide a constantly increasing number of enthusiastic promoters of the work of our boards throughout the Convention territory.

By A. F. CRITTENDON,  
First Baptist Church,  
Ponca City, Okla.



## BROTHER SUCCEEDS BROTHER IN PASTORATE AT VICKSBURG

Paul Cranford, formerly pastor of Bowmar Avenue church in Vicksburg is doing his basic training for the chaplaincy at the Chaplains' School at Harvard University, being a volunteer for foreign service. The church at Bowmar Avenue gave him up with regret, but are happy that they were able to secure Jack Cranford as pastor. He is a brother of the former leader. He was in school at Mississippi College in Clinton, and accepted the work in Vicksburg upon his brother's departure for military service. Good reports have come of the new pastor's leadership in Vicksburg.

A graded music department, with choirs and ensembles for all groups above the junior age, has been set up at West Laurel church. The juniors will be organized soon. The musical groups assist in all the church services. O. F. Watts is music minister.

Evangelists A. D. Muse and W. J. Ramsey were with Pastor L. H. Roseman at Tabernacle church in Little Rock, Ark., and received 25 additions. At Calvary church, Neosho, Mo., they assisted Dr. Wm. Potter and had 13 additions. They are now in a revival at Bauxite, Ark.

The eggs which were sent in abundance to the Baptist Orphanage around Easter time were greatly appreciated. Supt. W. G. Mize says they can always use eggs.

rights of these boards, institutions and agencies, and actually omit or abolish two of the chartered commissions of the Convention.

3. The proposed changes of Sections 6 and 17 of the By-Laws both violate historic Baptist usage (1) by taking away the sovereignty of the Convention and handing it over to the unsupervised caucuses of the messengers meeting by states after the Convention has adjourned; and (2) by taking away all independence of the Convention and tying it into the various state conventions and thus making all the decisions of the Convention to depend upon the outside caucuses of messengers meeting, not as a convention, but meeting as state representatives.

## DR. LIPPHARD VISITS PRISONER OF WAR CAMPS

Beginning soon The Baptist Record will publish a thrilling series of articles about our Prisoner of War Camps. The author of the articles is Dr. Wm. B. Lippard, editor of Missions, Northern Baptist magazine.

Watch for later announcements.

## SUNDAY SCHOOL AND B. T. U. ATTENDANCE

	SS	BTU
Bowmar Avenue (April 30)	108	78
Calvary Greenwood	171	76
Bowmar Avenue	117	83
Wallerville	47	40
Center (Union)	77	69
Bethlehem (Jones)	59	46
Cross Roads (Webster)	36	46
Moselle (Jones)	46	57
Ramah (Franklin)	44	44
Rocky Creek	131	41
Luce Mission (George)	40	
Marion (Lauderdale)	49	50
Concord	55	24
Louisville	402	79
Hardy	76	
Antioch (Jones)	53	71
Gulfport First	489	
Shelton (Jones)	69	33
Ellistown	148	53
Sumner	56	76
Bogue Chitto (Pike)	81	100
Pinola	43	40
Enon (Panola)	50	46
Crystal Springs	367	108
West Side Natchez	116	50
Summit (April 30)		176
Summit (May 7)		145
Cross Roads (Webster)		
(April 30)	45	
New Fellowship (Jasper)	58	20
New Albany	426	121
Laurel First	419	92
Griffith Memorial	554	294
Calvary Jackson	931	237
First church, Jackson	1016	257
Parkway	521	155

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## JUDEAN MISSIONS

Acts 1:8

We are approaching the State Mission season. As a matter of fact, it is a perennial affair when done right. That your memory may be refreshed, we present our 1944 State Mission Budget of \$111,400.00. That is a great step from \$30,000 plus in 1939. We need \$150,000 or more to "sow down" this state with the Gospel of Christ year in and year out.

## BUDGET COMMITTEE REPORT—1944

Church Buildings (Evangelism)	\$ 4,250.00
Negro Work	2,400.00
Indian Work	600.00
Evangelism (salaries and expenses)	12,400.00
B. S. U. Work	5,000.00
B. S. U. Secretary	4,000.00
B. T. U. Department	8,000.00
S. S. Department	10,000.00
Historical Society	100.00
Evangelistic Conference	1,500.00
Ministers Retirement Board	11,500.00
Ministers Retirement Office help	750.00
Ministers Retirement	9,000.00
Convention Expense	250.00
Fixed Expense	300.00
Board meetings	1,200.00
Week of Prayer and S. S.	800.00
Tracts and Advertising	1,000.00
Stewardship Conference	600.00
Whitfield Worker	400.00
Reserve Fund	10,000.00
W. M. U. Department	13,250.00
Pastoral Support	11,000.00
Soldier Work	7,000.00
Two Evangelists (Paid by private funds)	6,100.00
<b>TOTAL</b>	<b>\$111,400.00</b>

## MISSISSIPPI BAPTIST CONVENTION BOARD

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